TAMIL RESEARCH THROUGH JOURNALS

(An annotated Bibliography)

A. A. MANAVALAN M. A.

INTERNATIONAL INSTITUTE OF TAMIL STUDIES

உலகத் தமிழாராய்ச்சி நிறுவனம்
INTERNATIONAL INSTITUTE OF TAMIL STUDIES
ADAIYARU, MADRAS-600 020

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Foreword

The International Institute of Tamil Studies has planned from its very inception a series of research projects of far-reaching significance. To prepare and publish Annotated Bibliographies of the articles of research journals in English and in Tamil is one of such projects envisaged. *Tamil Research through Journals* is the first in the series to be followed by many such bibliographies in various areas of Tamilology by our Institute.

The present volume is prepared by Thiru A. A. Manavalan whom I am very happy to introduce as a sound scholar in the Language and Literatures of English and Tamil, and as such to an appreciable degree in the Language and Literature of Hindi as well. Much thought and care have been bestowed by him in preparing this work which I am sure will become a pioneer in the chosen field to be of immense use for scholars, native and foreign, interested in Tamilology.

I hope that this volume will meet fair reception and benign encouragement from Tamil Scholarship.

S. V. SUBRAMANIAN
Professor and Chief Administrative Officer

International Institute of
Tamil Studies
Madras-20
28—3—1975

Preface

The project of preparing this annotated bibliography was undertaken towards the end of 1973 under the guidance of Dr. K. Meenakshisundaram, M. A., M. Litt., Ph. D., the then Deputy Director of this Institute. It is a modest beginning in the proposed series of bibliographies to be prepared by the International Institute of Tamil Studies.

This Volume is made up of the following four sections.

1. Bibliology

2. Annotated Bibliography

3. Author Index

4. Title Index

The section, *Bibliology* speaks in brief of the various kinds of bibliographies, of the need of bibliographies of articles appeared in research Journals in general, of the salient features of this bibliography, of the particulars of the journals made use of for this volume and of the nature of annotation provided under each article.

Annotated Bibliography forms the body of this volume. This section is given subjectwise assortment each arranged in alphabetical order. It is in this section that annotations are provided for each article included in this bibliography.

Under the *Author Index* are arranged the names of the authors with their articles arranged likewise underneath. The numeral in parentheses after each author's name indicates the total number of his articles included here. Where the author's name is not known the source is mentioned. The *Madras Mail* is an example. In many cases only initials of the authors are

found instead of full names. Wherever possible their full names are identified and substituted and where it was not possible the initials are retained to represent the author.

It is very much gratifying to note that the cause of Tamil has found staunch supporters and promoters during the two decades that preceded and followed the dawn of this century, much more in the laity, both native and foreign than in the professionals.

Whereas the pages of *Siddhanta Deepika* and *Tamilian Antiquary* smell of the emotive sprout of the Tamil Renaissance, those of *Tamil Culture* and the *Journal of Tamil Studies* breathe out the zephyr of research flair which has served as the intellectual launching pad of the space ship of our culture into the space, viz., the Occident. The articles included here illustrate thus the flowering and the fructifying stages of the Tamil Renaissance with special reference to the field of Language and Literature.

The total number of the articles in the *Title Index* and that of those cumulatively indexed under the *Author Index* would not tally since those in the *Title Index* are tailored and dressed from the viewpoint of maximum referential facility. For example, "Asoka and the spread of Buddhism" is indexed twice with reference to *Asoka* and *Buddhism* severally. And hence the increase in the number of articles in the *Title Index.*

For easier reference, one has to refer first to the *Title Index* with regard to the point of his inquiry. One will find the subject under which the required title is annotated, and the number of the page in which the title and annotation are placed. This, of course, would not apply to the alternate titles which will serve only referential convenience. Thus the Title Index is the first section to be referred to even though it is the last one in its physical lay-out.

Almost all the articles from the *Tamilian Antiquary* (TA), *Tamil Culture* (TC) and the Journal of Tamil Studies (JOTS) are included in this bibliography. But this is not the case with

Siddhanta Deepika which deals also with works other than those of Tamil and with aspects other than literary. Since Tamilology has been our governing principle only those that directly deal with the Tamil works, literary and religious, have been selected for inclusion in this volume.

Though the author has taken due pains to retain the spellings of the authors and the titles for the sake of preserving their historicity in this respect, some of them have baffled him beyond reasoning with the result that the indexing of such names became well nigh irksome if not impossible. For example, the name Shanmuga Mudaliar appears in Siddhanta Deepika with many variations as shown below.

1. Shunmugam *Pillai* (I, P. 10)

2. Shunmugam Mudaliar (I, 30, 60, 84,
III, 238)

3. Shunmuga Mudaliar (I, 128, 177, II, 84,
128, 154, 177, 272,
III, 58, 141, 165, 202 & 238)

4. Shanmuga Mudaliar (I, 108, 204, 223, 250, 276
II, 12, 36, 108
IV, 155)

5. Sha(u)n mugha (I, 108, 128, 223, 250, 276)

6. Sha(u)n muga (I, 177, 204
II, 12, 36, 84, 108, 128, 154, 177, 272)

Besides the name of this author his title *Tayumanavar* also appears with the following variations.

(a) Thayumanavar (I, 6, 29, 56, 81, 107
II, 82, 107, 128, 153, 177, 271)

(b) Tayumanavar (I, 126, 174, 202, 222, 249, 272
II, 11, 36, etc.)

These variations have thus caused a slight modification in the view to preserve them as such and consequently they have been regularised for the purpose of indexing.

With regard to the use of transliteration, it is followed only in the annotations and that too restricted to works and authors not much familiar to the non-Tamils. Works like the Kural and authors like Manikkavacakar appear, therefore, with the spelling normally used. Articles in Tamil indexed at the end of each section appear in Tamil and do not have transliteration, but, however, in the *Author Index* as well as in the *Title Index* they appear in transliteration and this will ensure easier reference for those who cannot read the Tamil script.

The author has tried to make the volume as much useful as possible and has endeavoured to avoid errors as far as possible. He shall, however, feel it highly grateful to receive opinions and suggestions to make the same more useful. References to errors, factual or otherwise will be thankfully received and rectfied in the ensuing editions, should there such need be.

A. A. Manavalan

International Institute of
Tamil Studies
Madras-20
26—3—1975

Acknowledgements

The author hereby acknowledges in and on behalf of the International Institute of Tamil Studies and on his own, with deep sense of gratitude, the sustained and salutary patronage bestowed on this Institute by the Government of Tamil Nadu from its very infancy.

The author is very much grateful to Dr. S. V. Subramanian, M A., Ph. D., Professor and Chief Administrative Officer of this Institute for his guidance and help in the process of the preparation of this volume, and for his valuable *Foreword* to this humble work. It is not amiss to add that but for his untiring efforts publication of this volume would not have been accomplished in so short a time.

Heart felt thanks are due to Prof. K. D. Thirunavukkarasu, M. A., M. Litt., for his useful suggestions to make this volume more and more useful.

The author humbly acknowledges his indebtedness to each and every one of the authors for their articles included in this bibliography and to the editors of the journals consulted in this connection.

It would have been simply impossible to spot the journals, *Siddhanta Deepika* and *Tamilian Antiquary*, but for the humane help by Thiru. R. Muthukumarasamy, Librarian of Maraimalai Adigal Library, Madras. The author is very happy to acknowledge the assistance rendered by him.

Author's irrevocable thanks are due to his colleagues and the members of the office staff in general, and to Miss. C. V. Geetha, M. A., and to Miss. Annie Thomas, M. A., in particular for having assisted him in the strenuous job of reading the proofs.

Thiru Amudhone, the artist deserves appreciation and thanks from the author for the attractive and colourful cover design.

Sremati Printers and their staff deserve appreciation and thanks for having shown kind co-operation in getting the book printed on time.

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System of Transliteration Followed in this Bibliography

உயிரெழுத்துக்கள்—Vowels

குறில்—Short			நெடில்—Long		
அ	......	*a*	ஆ	......	*ā*
இ	......	*i*	ஈ	......	*ī*
உ	......	*u*	ஊ	......	*ū*
எ	......	*e*	ஏ	......	*ē*
ஒ	......	*o*	ஓ	......	*ō*

ஐ	......	*ai*
ஔ	......	*au*
ஃ	......	*h*

மெய்யெழுத்துக்கள்—Consonants

வல்லினம்—Hard			மெல்லினம்—Soft			இடையினம்—Medium		
க்	......	*k*	ங்	......	*ṅ*	ய்	......	*y*
ச்	......	*c*	ஞ்	......	*ñ*	ர்	......	*r*
ட்	......	*ṭ*	ண்	......	*ṇ*	ல்	......	*l*
த்	......	*t*	ந்	......	*n*	வ்	......	*v*
ப்	......	*p*	ம்	......	*m*	ழ்	......	*ḻ*
ற்	......	*ṟ*	ன்	......	*ṉ*	ள்	......	*ḷ*

Bibliology

Bibliology

System of Information Storage and Retrieval

"The major determinants behind current information storage and retrieval efforts are the great volume of data pouring from our printing presses and our inability to locate much of it after it has appeared.

Responsibility for storage and retrieval of printed information has traditionally rested with the librarian. Early libraries concentrated on arranging books in some prescribed order on shelves. As the number of books increased, a complex organisation became necessary in order to make the contents of a library collection more readily accessible. To provide such organisation, librarians developed subject classification schemes, the card catalogue and other tools. These bibliographic devices......are the fundamental finding aids that researchers employ."*

This is how Joseph Becker arrives at the evolutionary process of Bibliography as a system of information storage and retrieval. It has become part and parcel of Research in any field. No research work can today dispense with this must of our modern mode of methodology.

Kinds of Bibliography

The Greek term, 'Bibliographia' of which the English term is derived, means literally, 'the writing of books'. But it has since then passed through various meanings and even now covers many activities. Anyhow in modern times the term bibliography can be said to have two sets of activities as,

1. Enumerative (or systematic) bibliography, and
2. Analytical (or critical) bibliography.

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* Joseph Becker, International Encyclopedia of the Social Sciences Vol. 7, Collier Macmillan Publishers (London ,1972 (Reprint), Page 301.

Enumerative Bibliography

Enumerative bibliography is one which lists books or materials according to some scheme of classification and its purpose is to disseminate information of the contents either having special purpose or being significant to human knowledge when thus collected for reference. This may further be subdivided as

(a)	Subject bibliography	(listed according to the subjects)
(b)	Form bibliography	(listed according to the form of the material included)
(c)	Author bibliography	(list of authors, of Primary documents and of secondary documents)
(d)	General bibliography	(list of books of all subjects, and forms with limitation such as Geography, span of time or linguistic limitation)

Analytical (or Critical) Bibliography

Analytical bibliography on the other hand is independent of any limited objective. It is a pure discipline concerned with recovering and tracing out for evidences of the process of book production. It chiefly deals with the physical features of books. It is not concerned with any literary, historical, critical or aesthetic considerations. It confines, therefore, its attention to the physical evidence of a book without regard to the nature, purport or intelligibility of the contents.

The Encyclopaedia Britannica (Vol. 3, P 588, 1972 Edn.) subdivides it as

(1)	Descriptive bibliography	(ordered arrangement of primary documents)
(2)	Textual bibliography	(concerned with the specific problems of the textual critic i. e. analysis of an extant text in its physical details)

Basic Differences

An important difference between these two kinds of bibliographies (Enumerative & analytical) is that while the descriptive bibliography confines itself to primary documents (authors' works), the enumerative or systematic bibliography may list primary or secondary documents or a mixture of both.

Another important difference one can note with enumerative bibliography is that it may sometimes offer annotations describing the contents or assessing the value of the material noticed. Thus one could see that generally speaking, Enumerative bibliography is more concerned with the contents of the documents whereas Analytical bibliography is solely concerned with the specialised area of the process of book making i.e. the physical science of Bibliographia.

As far as the literary research is concerned Enumerative or systematic bibliography is more useful, even though the critical fixation of the date of composition of a particular primary work may have a lending hand from Analytical (textual) bibliography.

Need for Annotated Bibliography

The usual systematic Bibliography does not go very far in helping the research scholar in that (1) it merely gives the list of titles of works primary and secondary; (2) the accumulation of research works even in a particular area has become so large that the research scholar could not read them all himself and assimilate; especially so when it concerns books written in a foreign Language. Unless one delves deep oneself into the bay, one cannot find for oneself which oyster can bear the pearl and which cannot. If one makes an attempt, it means enormous telling on one's precious time and propitiatory labours.

Nature of Annotation

It is the realisation of this genuine but remediable disadvantage with a mere catalogue of works that we have decided to prepare and issue this annotated bibliography. The chief concern in this regard has been to inform the user, in a few sentences, of the central point of discussion, outcome of such discussion and

also the viewpoint of the author/critic. The viewpoint includes the nature/aspect of criticism such as theoretical, aesthetic and descriptive (biographical, psychological, sociological, etc.).

Critical terminology is freely made use of to facilitate laconic gist. Much care has been taken to eschew subjective projection into the descriptions. Even in one or two instances where such projection has escaped the careful vigilance, it shall be only on the constructive (appreciative) side. If an article or work has some correlated material within this body of annotations, such cross reference is also indicated towards the end of the annotation. The reader/user can, we earnestly hope, therefore, by sparing a few minutes, find out himself whether a particular title caters to his need or not.

Bibliography of Research Journals

Bibliographies are generally prepared of books of research and reference value. Their main aim is to provide cumulative information at a given point of time about research works carried out in a particular field. That they furnish particulars like the names of authors and titles, chapters, pages, place and year of publication, the price, the publishers, etc., is only the referential side of their nature useful for scrutiny. They are also useful for the prospective research scholars as how they shall have to prepare the like in areas of their interest. Besides, there is also a collateral benefit to be gained from these works of reference. That is the would-be research student may more probably in the course of his lay perusal, light on points of interest in his field quite unintended till then. Thus perusal of a well prepared bibliography of works of high quality can not only be informative and instructive, but also be incentive and inductive.

But all ventures of inquiring minds are not realised in the form of books. Only some of them are credited in book form. This is so because the author sometimes is not sure of the approbation that his inquiry shall win from the established scholarship. Even granted that, the quality of his research shall be so special that it cannot be of popular relish and hence no enterprising publisher will stake his fortune on such non-lucrative enlightenment. Ours is an era of entertainment, not one of

enlightenment. That an author with a mind of research flair could not, generally, afford the luxury of being his own publisher we need no ghost to elucidate.

What an author does, therefore, under such trying conditions is that he tries to test the efficacy of his inquiry in the form of research papers, dissertations, monographs and articles in journals of such nature. Should they prove worthy of scholarly approval, he continues his line of thought and carries out his intended main project. Though his ambition of scholarly repute is accomplished, it does not always result in publishing them into book form. Only few of them attain this status. The rest rust in the unfrequented corners of some libraries and are denied fruitful existence unless and until resurrected by reprinting which is also done once in a blue moon.

If one cares a little to survey the textual history of great works of celebrated authors one can profitably gather that most of them were, to start with, published serially or in the form of hesitating inquiries. Blessed are those which have been revived afterwards in book form. But most of them would have become extinct since individuals generally do not preserve such journals as in the case of books. In short, longevity of research papers and articles contributed to journals is almost brief and hence they have greater claim for preservation. Annotated bibliography is one form of preservation of such articles. This is why we have after much deliberation started preparing an annotated bibliography of Research Journals on Tamilology.

Journals in English :

There are journals in Tamil as well as in English on Tamilology catering to such scholarly needs. The articles in English are almost written on the pattern of formal theses with an eye more on the Non-Tamil audience. Our consideration that these would not have received required native attention has prompted us to make use of the journals in English first. The encouragement our endeavour receives in this effort shall govern our decision to cover the materials of the journals in Tamil also. This is not a question of superiority or one of importance but that of corresponding convenience.

Another important reason why this annotation is necessary is that some of the titles in the journals made use of in our bibliography are not clear as to their contents, perspective and nature of inquiry.

Titles are generally chosen with a view to indicating the central run of the discussion. But, nevertheless, captions are selected at times after much deliberation with an eye on the audience. It is due to this propensity that the titles are bound to be puzzling as to its nature and content. Such alluring titles are also useful in that they first attract the attention of the stray reader and then administer to him the coated pill. Periodicals of less serious nature are justified in allowing such scented titles just like the 'Pin up's in some 'penny-devilfuls'. But journals devoted to Research could hardly justify such attitude.

Let us consider some sample titles* from some journals. The inadequacy of the titles springs from three kinds of labelling.

(1) Some of the captions do not at all give any clue as to the subject dealt with. For example,

(a) Passionless passion.

(b) புறக்கணிப்பு (*Puṟakkaṉippu*)

(c) North-up, South-Down.

These three articles are very good and throw new light on the points of discussion. But unless one reads through the essay one cannot understand even the subjects under discussion. A research student who wishes to consult a bibliography of such highly valuable articles may simply miss these. Unless he knows by the title that it is connected with his search he may not care to read through. It is to avoid this kind of slip that our annotated bibliography is prepared. Now let us read the annotations for these titles.

---

* Mention of these select titles does not mean any critical exposure. It is meant only for titular analysis.

(a) Faithful interpretation of the soul and aim of *Māṉikkavācakar* with special reference to *Tiruvācakam*. The author subdivides the book into 4 Kandams or Books. The title, 'Passionless Passion' is given to Book III comprising *16* decads from *Tiruvempāvai* to *Kōil-tiruppatikam.*

(b) Quite penetrating and absorbing piece of aesthetic criticism wherein blend the textual and psychological aspects. Focus of discussion falls on the negligence of *Mātavi* by *Kōvalaṉ* even after the realization of his own misunderstanding.

(c) Discusses the geographical, linguistic and mythological identifications of *up* with *male* and *North*, or of *Down* with *female* and *South*. This conventional concept is examined against anthropological and ethnological backgrounds. Concludes that this might have been the behavioural attitude in the past encouraged by climatical, political and social conditions and by cultural polarisation, and that there are evidences racial and social, political and psychological to prove vice-versa i. e. South-up and North-Down.

(2) Some titles are like misleading mirages. Desirous perusal shall result in finding only meridian sands instead of water. This is due to the imprecision of the titles. For example,

(a) **Kamba Ramayanam – Hiranya – Vadai – padalam, (or the slaying of Hiranya)**

One may generally expect some descriptive criticism on the slaying of Hiranya. But this is not so. It is not at all concerned with any discussion on that point. Let us turn to the annotation:-

> "Some *60* stanzas from this padalam are rendered into English verse form, sparsely punctuated by prose paraphrase. Translation reads fluently; matter has been faithfully communicated. At times original rhythm is quite alive in the translation."

(b) **Study in Mullaippattu**

One shall normally expect a critical paper on this bucolic idyll. Or one may look upon it as discussing one of the cruxes of the problems in relation to this work. But the annotation tells something different:

> "This is not a study; some 44 lines (24–67) of the Idyll have been translated into English verse of hexameters. Added to is some prose paraphrase."

(3) Some of the titles are bald and ambiguous in their perspectives. They very well specify the objects of study but not the particular aspect of treatment. For example,

(a) **Manimekalai**: One cannot know for certain from this title what aspect of the epic is treated or what is the particular point of discussion. One has to read through the article to know of such things. The annotation shall do this for the reader:

> "A convincing rejoinder to Prof. Vaiyapuri Pillai's argument with regard to its date of composition. This determines as the 2nd or 3rd century A. D."

(b) **Thiru V. K. the living**: Here the title refers to the object of study, but not the aspect of treatment. That is Thiru V. K. the man, the poet, the prose-writer, the social worker, the naturalist and the philosopher are some of the angles from which this great literary personality may be approached. The annotation pin-points the aspect of treatment:

> "A critical study of Thiru V. K.'s prose works. His contribution to a new and vigorous prose-style peculiar to the grace and elegance of Tamil Language is well brought out."

(c) **Tamil Language in the Modern World**

One would naturally expect either a treatment of the language as a medium of international communication or as one spread over vast areas of human habitation or the language aspect of Tamil in the contemporary world. But for what it exactly deals with, let us turn to the annotation.

> "With a brief survey of the development of Tamil Language as a medium of modern writing, and of some pre-Independent writers, it mainly focusses on contemporary fiction. A close analysis of its main trends and of the exponents of its different ramifications like short story and novel appearing serially and in book form."

The Journals consulted and their particulars

The present Annotated Bibliography is prepared of research articles from

(a) The Light of Truth or Siddhanta Deepika (1897-1913)

(b) The Tamilian Antiquary (1907–1914)

(c) Tamil Culture (1952–1966), and

(d) Journal of Tamil Studies (1969–1972)

The first two journals cover roughly two decades–the period of the flowering of Tamil Renaissance. This period represents an awakened interest of Tamil scholars in Tamil Language and Literature benignly guided by the flair and persuasive enthusiasm of the European scholars. While Siddhanta Deepika concentrated more on the religious aspect, the Tamilian Antiquary focussed its attention more on the historical aspect. None the less these two journals have done yeoman service in creating in the minds of the Tamils an abiding interest in their Language and Literature, and in infusing a spirit of social confidence with regard to their literary and cultural heritage.

Tamil culture and the Journal of Tamil Studies form a group. It covers 20 years of Tamil Research from 1952 to 1972, the period during which the fruits of Tamil Renaissance came to be realised. Tamil Culture's contribution to the propagation of such results is quite salutary. The Journal of Tamil Studies is now doing the same service.

Articles from these journals are accorded subject-wise assortment such as Biography, Culture, History, Language and Linguistics, Literary criticism, Philosophy and Religion and Translation.

Indexes for the Authors and Titles follow the body of the annotated bibliography. These are prepared of the four journals mentioned above. As our interest has rather been the subject matter than the individual journals general indexes have been prepared and provided.

Indexes for the Authors and Titles appeared in Tamil Culture have been already published in Tamil Culture Vol. XI, nos. 1 & 2. The following points necessitated our consideration to prepare this bibliography anew.

(a) The said indexes are made only for the first ten volumes of Tamil Culture. The remaining two are to be indexed afresh.

(b) These indexes do not have subject-wise assortment. Articles are arranged in the alphabetical order only.

(c) The chief motive in publishing this new bibliography has been to give a gist of the articles along with the aspect of treatment.

(d) The existing indexes are not accurate also in some respects. For example, omission of some articles in the subject index: "Tamil Book of Proverbs" Vol. 9 (1961) No. 2. PP. 151–180 (refer T. C. Vol. XI. No. 1, index Page 11).

In the author index some 22 authors' names are left out. And even under the entered authors' name some of the contributed articles are not listed. For example, Dr. Kamil Zvelebil has written 18 articles upto the first ten volumes and only eight of his articles are entered. (refer T. C. Vol. XI. No. 2. index Page 32)

The Light of Truth (or) Siddhantha Deepika
Estd. 1897 June, in Commemoration of Queen Victoria's Day

Vols.	*Pages*	*Year*
1	580 (290 Q)	June 1897 to May 1898
2	580 (290 Q)	June 1898 to May 1899
3	508 (254 Q)	June 1899 to May 1900
4	568 (284 Q)	June 1900 to May 1901
5	424 (212 Q)	June 1901 to May 1902
6	368 (184 Q)	June 1902 to May 1904
7	388	April 1906 to Mar. 1907
8	360	April 1907 to Mar. 1908
9	282	July 1908 to June 1909
10	520	July 1909 to June 1910
11	576	July 1910 to June 1911
12	548	July 1911 to June 1912
13	582	July 1912 to June 1913
14	238 (incomplete)	July 1913 to Nov. 1913

Volumes 1 to 8 were edited by J. M. Nallaswami Pillai.

Volumes 9 to 14 were edited by V. V. Ramanan.

Each volume has 12 numbers.

Tamilian Antiquary run by
The Tamil Archaeological Society (Trichy)
Editor: Pandit D. Savariroyan

Vols.	*Pages*	*Year*
Volume I		
1	71	1907
2	68	1908
3	77	1909
4	82	1909
5	82	1909
6	107	1910
7	99	1910
8	100	1911
9	85	1911
10	(86 ?)	1912
Volume II		
1	108	1913
2	84	1914

Tamil Culture (1952-1966)

Vols.	*Pages*	*Year (January-December)*
1	330	1952
2	383	1953
3	358	1954
4	378	1955
5	376	1956
6	358	1957
7	426	1958
8	372	1959
9	438	1961
10	474	1963
11	390	1964
12	354	1966

Editor: Xavier S. Thani Nayagam.

Each volume has four numbers.

The Journal was not published during the years 1960, 1962 and 1965.

Journal of Tamil Studies (International Association of Tamil Research)

Vols.	*No.*	*Pages*	*Year*
I	1	324	April 1969
I	2	208	October 1969
II	1	324	May 1970
II	2	84	October 1970

Chief Editor : Xavier S. Thani Nayagam.

Journal of Tamil Studies (International Institute of Tamil Studies)

No.	*Pages*	*year*
1	114	September 1972
2	94	December 1972

Chief Editor : Dr. K. Meenakshisundaram.

This Bibliography includes only the first two numbers of JOURNAL OF TAMIL STUDIES (INTERNATIONAL INSTITUTE OF TAMIL STUDIES) thus stretching the span of survey to about forty years (1897–1914 & 1952–1972) of Tamil Research through Journals in English.

A Note on Reference

1. Articles and prepositions at the beginning of the titles are either deleted or transposed.
   For example,

   (a) **A Hymn from Devaram** is entered as
   Devaram, A Hymn from.

   (b) **A chapter from Kural** is entered as
   Kural, A chapter from.

   (c) **On a special locution in Southern Kannada** is entered as **Southern Kannada, a special locution in.**

2. The spelling of the authors and the transliteration of Tamil works in the titles appear as found in the journals. Those in Tamil are indexed at the end of each section.

3. The annotation follows the Madras Lexicon Method in transliteration.

4. Subject-wise classification is made in view of the predominant feature of the articles. Those which do not fall under any of those preferred are indexed under Culture since they throw some light on aspects relating to Tamil Culture.

   Such of those articles showing predilection for more than one classification are indexed under the relevant subjects.

5. Where the title itself speaks of the subject discussed the aspect/nature of treatment alone is given.

6. Order of citation is the abbreviated form of the journals such as S. D., T .C., etc., Volume, year of publication, number of the volume and pagination.

Annotated Bibliography

Biography

A Dravidian From Spain, Joseph, P., T.C. VIII (1959) 1, 4-8

A short survey of Father Heras and his works.

Agastya–His Non-Aryan Origin, Rajagopalan, K.R., T.C. VI (1957) 4, 286-293

Attempts at establishing the fact that Agastya-cult was older than Aryan assimilation and hence his association stems from pre-Aryan (non-Aryan) period.

Agathiar, The Historicity of, Gunasegaram, S.J., T.C. VII (1958) 1, 48–55

Decides in favour of Aryan fabrication of the whole myth.

Bharathi's Youth, Zvelebil, Kamil, T.C. IV (1955) 2, 140-157

The political, social and the literary milieux are outlined.

Karl Graul, The 19c. Dravidologist, Lehmann, Arno, T.C. XI (1964) 3, 209–225

Useful and informative as far as Germanic studies in Tamil are concerned.

Nallaswami Pillai J.M., A note on, Murugesa Mudaliar, N., T.C. XII (1966) 1, 75-78

Short but informative.

Periathamby Marikkar, A Note on, Arasaratnam, S., T.C. XI (1964) 1, 51–57

Shows how powerful and influential was Periathamby Marikkar in the fields of Commerce and Politics.

Pope, Dr G.U., Tamils' Ambassador, Thangiah, Arul, T.C. I (1952) 1, 52–61

Good and succinct biography of Dr. Pope; Bio-data and works are listed.

Sethupillai, R. P., Thani Nayagam, Xavier S., T.C. IX (1961) 3, 217-229

Critical and evaluative.

Simon Casie Chitty, The Scholarship of, Natarajah, F.X.C., T.C. I (1952) 3 & 4, 269-274

A short account of the Ceylon scholar who was interested in various areas of Tamiliana. A useful list of his works and contributions is appended.

Culture

Ancient Tamils, Classical Dance of, Nirmala Ramachandran, T. C. XII (1966) 2 & 3, 171-180

Tries to decide the antiquity of this Art in *Tamiḻakom* with the help of *Cilappatikāram.*

Architecture in Tamil Nad, Nagaswamy, R., JOTS (IATR) I (1969) 1, 139–153

Sources for the study of Tamil Architecture such as literature, silpa texts, temple remains and excavations are described.

Bharata Natyam, The South Indian Classical Dance, Rukmini Devi, T. C. II (1953) 2, 137-141

"Art is inseparable from human life as far as India is concerned. Spirituality is the characteristic of Bharata Natyam." But nowhere in the course of the essay does the author explain and establish that Bharata Natyam is the South Indian Classical Dance which is her title.

Bow Song: A Folk Art from South Travancore, Hameed, K. P. S., T. C. V (1956) 3, 274–284

Good introduction to this piece of popular music; sample songs are also summarised.

Cult of Mariamman or The Goddess of Rain, Arokiaswamy, M., T. C. II (1953) 2, 153–157

Concludes after some discussion that the present day deity *Māriammaṉ* is none other than *Kaṇṇaki* of *Cilampu;* she is also the goddess of cure of small-pox as is found in *Cilampu.*

First Books Printed in Tamil, Thani Nayagam, Xavier S., T. C. VII (1958) 3, 288–308

It traces out the path of typography and the art of printing in Tamil ; good contribution to this field.

Hero Stones and Folk Beliefs, Vanamamalai, N., JOTS (IITS) 2 (1972) 37–44

Discussion is made on the basis of the newly found hero stones (126) in Chengam taluk, N. A. Dt. Popular belief with regard to the status and stages of the soul after disembodiment is discussed and shown to be connected with religious sects.

Kandy Perehara, Description of the, Gunasegaram, S. J., T. C. IX (1961) 3, 305-316

A Kandyan festival is described.

Koravai, Raghavan, M. D., T. C. II (1953) 2, 136.

A one page short note on the tradition of making an oral sound called Koravai by the natives of the Eastern Province of Ceylon, as a mark of respect to the guests as they are received and seen off as well.

Kurinjci, Samy, P. L., T. C. IV (1955) 2, 132–139

Botanical study of the flower *Kuṟiñci.*

Language Rights in Ceylon, Thani Nayagam, Xavier S., T. C. V (1956) 3, 217-230

Social attempt to place Tamil on her proper pedestal.

Musical (Ancient) Modes in Cilappathikaram, Ramanathan, S., T. C. XII (1966) 2 & 3, 193–202

Discusses the seven notes of Tamil music with reference to technical relevance.

Music of the Ancient Tamils, Raman, V. P., T. C. XII (1966) 2 & 3, 203–221

Systematic trace–out of the ancient system, its patrons, etc.; historically described.

National Units, Development of a Trend, Ehrenfels, U. R., T. C. IX (1961) 1, 1–12

A study of the relations between the nations of the Northern and the Southern Hemispheres. "Up North—South Down" is politically, socially and culturally shown to be more than mere accidental relevance. See, "North–up, South Down".

New Mythology of a Caste in Change, Hardgrave Jr. Robert L., JOTS (IATR) I (1969) 1, 61–87

A detailed study of the caste of Nadars and Shanars. Very interesting accounts of how the pamphleteering war continued to rage in this connection in the latter half of the 19th C. are given. Eminent persons like Robert Caldwell took sides, himself attributing a very low social position to this caste. But how people belonging to this sect were flared up and how they fought and won recognition is vividly described. It appears that "Castes and Tribes of Southern India" in 7 volumes by Mr. Thurston needs thorough scrutiny.

North–up, South–Down, Ehrenfels, U. R., T. C. VIII (1959) 3, 163–171

Discusses the geographical, linguistic and mythological identifications of *up* with *male* and *North*, or of *down* with *female* and *South*. This conventional concept is examined against anthropological and ethnological backgrounds. Concludes that this might have been the behavioural attitude in the past encouraged by cultural polarisation, and climatical, political and social conditions, but there are evidences racial and social, political and psychological to prove vice versa i. e. South-up and North-down.

Oriental Conference 1955 Presidential Address–Dravidian Section, Sethupillai, R. P., T. C. V (1956) 2, 120–129

Survey-Organisational in character—(such as SRC, Varsities Institutes, etc.) of research work done in Dravidology.

Plant Names in Kurincippattu, Samy, P. L., JOTS (IITS) 1, (1972) 78–103

Botanical study of the plants and flowers mentioned in the Idyll; exhaustive and useful.

Rajarajeswara Temple of Sri Brihadiswara, Somasundaram, J. M., T. C. IX (1961) 3, 231–240

Descriptive; the paintings of several religious episodes are described.

Render into Tamil the things that are Tamil, Editor, T. C. II (1953) 1, 7–13

Stresses the need for many-sided research in Tamilology by Tamil scholars.

Social Challenges in India today, Popley, H. A., T. C. VIII (1959) 1, 9–25

Deals with social problems like Bhoodan Movement, Communalism, modes of Education, etc.

Sri Ranganatha, The Island Shrine of, Somasundaram, J. M., T C. XI (1964) 4, 353–387

Descriptive and illustrated.

Tamil Architecture–Its Development, Kandaswamy Mudaliar, V., T. C. II (1953) 3 & 4, 317–323

A survey of Tamil Architecture mainly based on Temples after the *Caṅkam* Age and on literary description of homes, palaces, etc.

Tamil Country, Avifauna of the, Subramanian, N., T. C. XII (1966) 4, 259–268

Lists *24* types of birds with proper identification, from Tamil Poetry.

Tamil Culture, Encyclopaedia of, Ruthnasamy, M., T. C. XI (1964) 3, 207–208

Chalks out plans for the compilation of an encyclopaedia of Tamil culture.

Tamil Education in Malaya (1920–1941), Rajeswary Ambalavanar, JOTS (IATR) I (1969) 1, 89–114

Statistical record of Malaya Education with special reference to the Tamils. A very detailed report.

Tamil Manuscripts in European Libraries, Thani Nayagam, Xavier S., T. C. III (1954) 3 & 4, 219-228

Compilatory; highly useful.

Tamil Music, (Ancient), Kothandapani Pillai, K., T. C. VII (1958) 1, 33-47; VIII (1959) 3, 193–200

Convincingly elucidates that astrology, music and the phonemics of Tamil language are interconnected and interdependent and are also identical in codification.

Tamil Music, A Pioneer Research Worker. (Abraham Pandithar), Paul Nadar, A. C., T. C. III (1954) 2, 110–120

Biographical note.

Tamil Music, The Genius of, Varagunapandian, A. A., T. C. II (1953) 1, 42-49

Concludes that Karnatic music with the seven tunes (sa, ri, ka, etc.) was that of Tamil Culture, not Sanskritic though the songs now we have are written with the vocabulary of sanskrit language. Nor is it Kannadian as the term may mislead.

Tamilology, Bibliography of Dissertations, Murugaratnam, T., JOTS (IATR) I (1969) 2, 125-169

An exhaustive list of theses in Tamilology submitted to the various Universities in India. *238* works are listed. The details given under each work include besides the name of the author, the title, total number of pages, degree awarded, the University, the year and the place of availability. In addition, the contents of the theses are given either in one or two sentences or the descriptive chapter headings are named. Theses are indexed alphabetically under each of the various sections such as (a) Linguistic Studies, (b) Literary Studies, (c) Religious and Philosophic Studies, etc.

Tamil Press, A Brief Survey of, Lakshmanan Chettiar, Sm. L., T. C. IV (1955) 2, 158–168

A short survey.

Tamil Studies, A Bibliography of, Thani Nayagam, Xavier S., T. C. X (1963) 1, 98–107

Partially annotated Bibliography of some *24* books on Travel, History, Archaeology, Art and Sculpture.

Telegraphy and Teleprinting, Efficient Methods of, Siromoney, Gift, T. C. X (1963) 4, 107–120

Inadequacy of Morse Code for Communication is pointed out and an alternate system is offered and advocated. The necessity for a new one is not due to any lack in the Morse, but due to new developments in the frequency of certain sounds and letters which is found in all modern languages subjected to enormous expansions in almost all fields of human involvement.

Temples under the Colas (A.D. 880-1280), Rajamanikkam, M., T. C. VIII (1959) 4, 259–265

Traces out the transformation of brick and wooden temples into stone-structures under the latter Colas.

Thesawalamai, Contents of, Tambiah, H. W., T. C. VIII (1959) 2, 108–143

Aspects of social customs and laws of Ceylonese Tamils.

Thesawalamai, Laws of, Tambiah, H. W., T. C. VII (1958) 4, 386–408

Deals with the legal aspects of matrilineal and patrilineal societies settled in North Ceylon from Tamil Nad or South India.

History

Alagar Koil, Somasundaram, J. M., T. C. IX (1961) 4, 403–410

Physical and historical features of the temple are discussed.

Ancient India, Music in, Thirumalayya Naidu, C., T. A. I (1911) 9,17–32

This study is about the music quality of the verses of Valmiki Ramayana. It observes that the metre of Valmiki Ramayana is so simple that with a kind of Vina as an accompaniment, its singing should have been charming to the audience. In digression it discusses the probable origin and development of music, vocal and instrumental.

Ancient Tamil Literature and the Study of Ancient Indian Education, Thani Nayagam, Xavier S., T. C. V (1956) 1, 1-15

Regretting over the neglect of the study of the ancient texts of Dravidian literature, the essay emphasises the importance of these works for a larger perspective of the ancient Indian Education and for a meaningful synthesis of Indian Culture in the past.

Aryan Influence in Tamilakam during the Sangam Epoch, Pillay, K. K., T. C. XII (1966) 2 & 3, 159-169

Concludes that people of Tamil Nad, before the advent of Aryans amongst them had their own pattern of Civilization well established.

Asoka and the spread of Buddhism in Cheranadu, Alexander, P. C., T. C. I (1952) 2, 125-131

Concludes that Buddhism was ushered in into South India only after the advent of the missionaries of Asoka into the South.

Bharata Land or Dravidian India, Savariroyan, D., T. A. I (1907) 1, 1-28

Discussion of the origin and civilization of the Tamilian race; results of the discussion are:

1. The Bharatan or Tamilian race had its original home in the land of Elam in Western Asia.

2. They travelled to the Indian site only through the West.

3. Ethnologically speaking, Tamilians are akin to the Caucasian type, neither to Turanian nor to Australian type.

4. Asuras and Rakshasas, besides Devas and Ganas, were all Tamil rulers in the South and the North respectively.

5. Tamilians attained advanced stage of civilization at an early time say, 5000 years ago, by which the *Cankam* should have been inaugurated.

The discussion refutes on these points the theories of Dr. Caldwell and Prof. Haeckel (Lost Lemuria).

Canarese War, Ponnambalam Pillai, T., T. A. II (1914) 2, 33–43 (From Wednesday Review.)

This article gives a graphic account of the decisive war between the last of the Pandiya dynasty Kulasekaran and the king of Mysore whose reign was said to have been over a large part of Central and South India., "from Banares to Cape Comorin". This account is based on some manuscripts of a *villuppāṭṭu* (Bow Song) viz. "Kannadian Por". The romance of the unrequited love of the daugther of the Canarese king for Kulasekara Pandiyan forms the life of the account. This account of the fall of the Pandiya dynasty needs corroboration by historical evidences.

Castes in South India, Arokiaswamy, M., T. C. III (1954) 3 & 4, 326–330

Based on literary evidences.

Ceylon Originally a Land of Dravidians, Gnanaprakasar, Swami, T. C. I (1952) 1, 27–35

Concludes that Ceylon was originally inhabited by the Dravidians from South India.

Chera and Kerala, On the Words, Savariroyan, D., T. A. I (1907) 1, 69–71

Sanskritic origin for the words Chera and Kerala is refuted. They are shown to be of Dravidian origin.
Cheralan - Keralan.
They are not two separate words.

Chola Architecture, The Problem of Origin, Arokiaswamy, M., T. C. IV (1955) 2, 176–184

Discusses the evolution of the Chola Architecture and concludes the Pallavas' to be the base and in the amplification of which many feudatories had contributed much.

Cholas and their Coinage, Desikachari, T., T. A. II (1914) 2. 1–19

Describes the system and the characteristics of the Chola coins with 36 coins belonging to their reign. Photo plates of the coins with obverse and reverse are also provided.

Cultural and Language Rights in the Multinational Society, Jeyaratnam, Wilson, T. C. VII (1958) 1, 22-32

The plight of Ceylon Tamils and the linguistic minority is discussed at length.

Dolmens of Pudukottai State, Arokiaswamy, M., T. C. 1 (1952) 1, 73-83

Traces the history of the custom of the disposal of the dead bodies among our early generations, supported by archaeological finds.

Dravidian Coins, Rengachari, T. M. & Desikachari, T., T. A. II (1913) 1, 35–52

Discusses the Tamil system of numismatics on the strength of evidences from history, archaeology and epigraphy. The shape, size, weight and the marks obverse and reverse of coins

such as *Kaḷañcu, mañcāṭi, kuṉṟi, maṭai, kācu, akkam, Kōvai, Poṉ, Kāṇam,* etc., are amply described. Though coins of Chola Kings are also considered, those of Pandiya Kings are given an elaborate treatment with regard to the superscribed emblems like fish, etc., and the titles and names of Pandiya Kings in that they are of much help in disclosing the activities, martial and civic, of the respective Kings.

Dravidian India or Bharata Land, Savariroyan, D., T. A. I (1907) 1, 1–28

Discussion of the origins and civilization of the Tamilian race; results of the discussion are:

1. The Bharatan or Tamilian race had its original home in the land of Elam in Western Asia.

2. They travelled to the Indian site only through the West.

3. Ethnologically speaking Tamilians are akin to the Caucasian type, neither to Turanian nor to Australian type.

4. Asuras and Rakshasas, besides Devas and Ganas, were all Tamil rulers in the South and the North respectively.

5. Tamilians attained advanced stage of civilization at an early time say, 5000 years ago, by which the *Cankam* should have been inaugurated.

The discussion refutes on these points the theories of Dr. Caldwell and Prof. Haeckel (Lost Lemuria).

Dravidian Kingdoms, Rengachari, T. M. & Desikachari, T., T. A. I (1909) 5, 79-82 (A reprint from The Wednesday Review, Trichinopoly).

This short essay merely lists evidences in support of assigning extreme antiquity to the Pandiyan Kingdom.

Dravidian Kingdoms (Pandiyan), Rengachari, T. M. & Desikachari, T., T. A. I (1911) 8, 1–18

Traces the lineage of Pandiyan dynasty. Literary, historical and epigraphic sources are tapped. It ends its survey upto the 14c. A. D. when the Pandiyan Kingdom was at last overthrown and subdued by Mohammedan rule in about 1314 A. D.

Dravidian Kingdoms & list of Pandiyan Coins, Rengachari, T. M. & Desikachari, T., T. A. I (1911) 9, 1–16

A supplement to the above. It chiefly deals with the numismatic evidences and, lists some 51 Pandiya coins with description of the figures and letters, obverse and reverse.

Dravidian Origins, The Problem of, Arokiaswamy, M., T. C. II (1953) 3 & 4, 334–339

Discusses and decides that the ancient Tamils or Dravidians were only natives of South India. It explodes the theory that they emigrated to the present site from the shores of the Mediterranean. For a detailed account of this theory the next title may be referred to.

Dravidian Problem, New Aspects of, Von-Furer-Haimendorf, Christoph, T.C. II (1953) 2, 127–135

Discusses the problem of the origin and movement of the Dravidians into the present site in South India; decides that the ancient Dravidians were iron–using megalithic race; had their origin on the shores of the Mediterranean; moved to the present site along the coast of Arabian sea and finally along the coast of West India by the time about 500 B.C. with probably a well–developed language so as to produce a good corpus of literature towards the end of the 1st century B.C. in the light of the latest discoveries in the fields of Linguistics, Anthropology, etc. This conclusion needs revision. See below.

Dravidian Question, Cornelius, J. T., T. C. III (1954) 2, 92–102

States that the Dravidians' origin was the shores of the Mediterranean; evidences of linguistics and ethnology are cited. Concludes proposing the name Indo-Aegeans for the Dravidian tribe.

Dravidian question answered, Cornelius, J. T., T. C. IV (1955) 3, 263–275

Well presented argument; conclusions are, however, open to reconsideration.

Dravidian Race and the Persian gulf, Saldanah, J. A., T. A. I (1911) 8, 36–43 (Reprint from MQR)

This short paper purports to stimulate further interest in the subject. It discusses the opinion whether the people of Persian Gulf and the Dravidians were of one and the same stock (Turanians?).

Dravidians, Ceylon originally a land of, Gnanaprakasar, Swami, T. C. I (1952) 1, 27–35

Argues that it was the Dravidian race that occupied Ceylon before any other people.

Dravidians, Glimpses of ancient, Senathi Raja, E. S. W., T. A. I (1909) 5, 1–21

Traces out the antiquity of the Dravidians on the basis of literary evidence. Holds that *Akattiyam* and *Tolkāppiyam* are works composed after Aryan admixture; '*Poruḷ*' was the entirely Dravidian system of literature prevalent long before *Akattiyam* in ancient Tamilakam and long before the formatoin of the Pandiyan Kingdom itself which he dates as early as 10000 B. C., and that Kerala would have come into existence at least 6500 years ago. His explanation of *Poruḷ-ilakkaṇam* is noteworthy.

Dravidian South led India, When, Thomas, P. J., T. C. II (1953) 3 & 4, 245–254

Calls our attention to the neglected period of South Indian History i. e. from the 1st C. to the 3rd C. A. D. during which Tamil Nadu had a brilliant time politically, literally and also in Navigation and in Commerce. The article asserts with evidences that Tamil Nadu was leading the other parts of India in all these fields.

Dravidians; Their Original Home; Their Wanderings in Pre-Historic Time B.C. 4500 to 1500, David, H.S., T.C. III (1954) 2, 77–81

It concludes that Dravidians were originally on the shores of the Mediterranean and afterwards moved eastwards, had some contacts with Sumerians and the Elmotes and wandered through Middle Asia. At last settled on the site of Harappa wherefrom they were driven to the Southern tip of India.

Dravidians, Where did (They) come from?, Balakrishna Nayar, T., T.C. X (1963) 4, 121-133

It is an anthropological study of the origin of the Dravidian race and culture. It tries to maintain that the original Dravidian speakers entered India from Iran in the fourth millennium B.C. and stayed in the North Western part of India when the Indo-Aryan speakers entered it in the second millennium B.C.

Dutch East India Company and the Kingdom of Madura 1650–1700, Arasaratnam, S., T.C. X (1963) 1, 48–74

Half a century of conflict between the Kings of Madura and Tanjore in view of Dutch patronage, is discussed.

Early Tamil Cultural Influences in South East Asia, Gunasegaram, S.J., T.C. VI (1957) 4, 319–341

A tenable study as to how the Tamil culture has spread to the regions of South East Asia; richly documented by historical evidences.

Education in the ancient Tamil Countries, Ratnam, K.P., T.C. I (1952) 3 & 4, 254-268; T.C. II (1953) 3 & 4, 324–333

Part I deals with the priliminaries such as boundaries of Tamilakam, trifurcation of political authority, ancientness of language and literature, etc.

Part II discusses the aims and ideals and the significance of education in ancient Tamil Nadu. The chief evidences have been, of course, only literary.

Educators of Early Tamil Society, Thani Nayagam, Xavier S., T.C. V (1956) 2, 105–119

A study of the Tamil Society from the beginning. Mainly discusses the process of teaching in the ancient society. The role of Priests, Bards and Poets in this respect is discussed. Their counterparts in ancient Greece and those of Indo-Aryan community are compared in course of the elucidation.

English in Indian Education, Place of., Rajaji, T.C. V (1956) 1, 16–29

A powerful plea for English. And at the same time strong plea for regional media in the Universities.

European Settlements along the Tamil Coast in the 17th C., Arasaratnam, S., T.C. VII (1958) 4, 355-369

Traces the country of various European communities as trade bands in the order of their settling along the coasts. Their non-political activities are discussed.

Fine Arts and Recreation during the Chola period, Loganayaky, Nannithamby, JOTS (IATR) I (1969) 2, 59-74

Dancing, Courtesans, Music and Dramas are treated under the Fine Arts. Water sports, ball games, *Ammāṉai* & *Kiṭṭi* for women, hunting, gambling, shooting and animal fights for men are treated under Recreations. Evidences are drawn from Tamil Literature and Inscriptions as well.

Foote's footsteps, In, Joseph, P., T. C. XII (1966) 1, 59–67

Deals with paleolithic evidences found in Tamil Nadu (Athirampakkam) and in the North.

Ganapathi, The problem of, Heras, H., T.C, III (1954) 2, 151–213

Origin and evolution of Ganapathy – the myth - Elaborately treated with sculptural evidences.

Graffiti on the megalithic pottery of South India and Dravidian origin, Cornelius, J.T., T.C. XII (1966) 4, 287–301

Archaeological study to fix the date of Dravidian immigration into India. Concludes that the Dravidians belonged ultimately to the Berbera – Libyan Stock.

Harappa Script – A tragedy in timing, Joseph, P., T.C. XI (1964) 4, 295-307

Justifies the decision of Fr. Heras that Indus Valley script and civilization is Pre-Aryan & therefore Proto-Dravidian.

Harappa, The relative Chronology of, Joseph, P., T.C. XII (1966) 4, 319–354

Many parallel systems of civilization are discussed in connection with fixing the chronology of Harappa, but not fixed at any point.

Historical Ideas in early Tamil Literature, Pillay, K.K., T.C. VI (1957) 2, 113–132

Figures of Tamil history and concepts of social system and facts are brought to the pages of history.

History of Jaffna, Study of the sources, Gnanaprakasar, Swami., T.C. II (1953) 3 & 4, 303–316

Proves that the old legends with regard to the name Jaffna, and with regard to the origin of the island's rulers are all false and unhistorical. vide the title, "Tamil Rule in Ceylon, the Beginnings of".

Hypocritical Cat, Heras, H., T.C. I (1952) 3 & 4, 286-319

Furnishing several variations of the myth of the hypocritical cat, Heras traces its ultimate origin down to the Dravidian or Proto-Dravidian language.

Indian History, Medieval, Pillay, K. K., T.C. IX (1961) 1, 13–25

Plea for better research and coverage of this period by historians. Many suggestions are made.

Indian Ivory for Solomon's Throne, Joseph, P., T.C. IX (1961) 3, 271-280

The Jewish trade with the Dravidian coast in the heyday of Hebrew Kingship is discussed through evidences, literary and archaeological.

Indian Synthesis and Racial and Cultural inter-mixture in India, Chatterji, S.K., T.C. VIII (1959) 4, 267-324

Based more on linguistic and literary evidences than on historical ones, since he deals with Pre-historic times.

India, The Solar and the Lunar races of, Tamby Pillai, V.J., T.A.I (1907) 1, 29-50

(a) The Primitive inhabitants of India had two clans: Asuras and Devas ; the former occupied the South and the latter the North. They spoke one common language and both of them were swarthy looking. It is only during the post diluvian period that the Deva clan moved farther and farther North. In antediluvian days a vast region existed on the waters of Indian Ocean wherein both of them lived.

(b) The term 'Ariyan' is of Dravidian origin. Races of North appropriated this term to refer to the upper strata of their society during the Vedic Age.

(c) Pandiyas adopted 'Fish Emblem' in token of gratitude to the Fish which saved their ancestor from being drowned in the Deluge.

(d) The modern representatives of the Solar race is the Dravidian population in the South.

(e) The opinion that the Dravidians would have immigrated into India from the West or North is denied.

The discussion does not seem to sift the evidences offered from traditions, literature, or those from history, anthropology and archaeology. It relies on many 'ifs' (P. 44-45). It is thus less scientific in approach.

Indo (Harappan) and Sumerian Culture, their Connection and their probable date. Could either of them have been Aryan? David, H.S., T.C. V (1956) 4, 298–314

Some ten more points of analogy between these cultures are given. It concludes that people of Sumerian and Harappan civilizations were not Aryans.

Indo Sumerian Egypto–Minoan Culture, Some contacts and affinities between, David, H.S., T.C. IV (1955) 2, 169-175

Discusses how the two broad streams of culture namely Egypto–minoan and the Dravido-sumerian came into contact quite in early times.

Indo Sumerian and Egypto–Minoan Culture, Some further contacts & affinities between, David, H.S., T.C. V (1956) 1, 56-65

Some new evidences for such contacts are given.

Inscriptions (Indianised) in North Western Malaya, Lamb, Alastair, T.C. X (1963) 1, 75–86

A catalogue of these inscriptions (not only lithic texts but also inscribed objects of metal, stone, clay, etc.) and a guide to the literature about them.

Jaffna, Sociology of the Nalaver and the Koviar, Raghavan, M.D., T.C. III (1954) 2, 139–150

Sociological survey of the Tamils in Jaffna; specially the Nalaver and the Kovlar are treated here. Their different social positions, their culture, rites, etc., are described.

Jain vestiges in Coimbatore District, Arokiaswamy, M., T.C. I (1952) 3 & 4, 204-212

Discusses and decides that Coimbatore and its surrounding places like Perur, Kangeyam, Dharapuram, etc., had been centres of Jain activities even during the Pre-Christian era.

Kodungolur (Cranganur) Temple, The origin of, Ponnambalam Pillai, T., T.A. I (1911) 9, 33-48 (Reprint from MQR).

It does not trace the origin historically. It explains: Kodungallur is a corrupt form of the Tamil word Kodumkolur, meaning "the city of cruel crimes". That is "the town and the temple were founded to commemorate the name of the chief actress in a tragedy enacted at Madura". Apart from this explanation, it merely relates the story of *Cilappatikāram* till the end. An interesting point in the course of the story is that *Kaṇṇaki*, whose name is, by way of interpretation, translated as "Jewel of Eye", threw her (plucked) left breast over the house of the court jeweller and that it was enough to rouse the pent up feelings of the infuriated mob who at once seized the goldsmith, lynched him, and set fire to his house (vide P. 46).

Kolkie, Sinnatamby, J. R., JOTS (IITS) (1972) 2, 45-48

A discussion on the exact location of Kolkie. Historians like Ptolemy and Herodotus are consulted and comes to the conclusion that Kolkie was the ancient seat and seaport of the Pandiya Kings.

Kulathur, An experience in Village antiquity, Bazou, Leopold, T. C. III (1954) 2, 121-129

Archaeological survey made in a village. Many finds like Dolmens are unearthed. The cultural part of the Dravidians is vividly described with reference to the particular village.

Lemuria, Lost, Fresh Evidence? Joseph, P., T. C. VII (1958) 2, 121-130

Points out lack of adequate scientific data to accept the traditional view.

Mamallipuram, A Sculptor's Paradise in South India, Bazou, Leopold, T.C. IV (1955) 1, 12-39

A description of Mamallapuram; illustrated and well annotated.

Manimekalai, Gunasegaram, S. J., T. C. X (1963) 2, 42-52

Determines the date of composition of Manimekalai as the 2nd or 3rdc. A. D.

Mohenjo-Daro (Hill of the Dead), Wheeler, Sir Mortimer, T. C. II (1953) 1, 17-27

A vivid and graphic description of the site of Mohenjo-Daro, the entrance, fortifications, streets, walls, houses, pipes and even the people imaginatively constructed on the strength of the finds.

Mohenjodaro Script, Decipherment of, Collection of Essays, JOTS (IATR) II (1970) 1, 1-291

The whole number is devoted to recent studies on this subject. Some ten articles are included. Different phases of this difficult problem are discussed.

Nanjinad and Shenkottah, The Antiquity of, Ponnambalam Pillai, T., T. A. II (1913) 1, 17-26

This paper, a study of the origin of the state of Travancore holds that it was granted as gift by a Pandiya King to a valorous chieftain 'Ay' and that it owed allegiance sometimes to the Chera King and sometimes to the Pandiya as the suzerainty exacted. Language spoken in these parts and the traditional sayings with regard to such feudal Kings' families, etc., are shown to prove such notion. These two districts which now form only part of the state of Travancore had in those days stretched upto the seas in the West and in the South.

Official Language of the Indian Union, News item, T. C. VII (1958) 1, 77-114; 2, 208-226

It shows what great upsurge was raised against the imposition of Hindi in Tamil Nadu. This does not represent the views of the laity, but those of the cream of the Society. Almost all the top leaders of various shades have contributed to this upsurge besides the eminent academicians, lawyers and philanthropists. Hence its greater importance.

Old Tradition Preserved, Tamby Pillai, V. J., T. A. II (1913) 1, 1–12

This paper discusses the validity of the traditional narration as to the number and duration of the Tamil Academies viz., *Caṅkams.* Citing some contemporary historians and scientists and allowing some discount for literary hypherbole the author arrives at 2620 B.C. as the probable date at which the rule of Pandiyans commenced in the olden Madura. Other such ancient civilizations and their periods of glory are compared in this connection.

Ophir of the Bible: Identification, Joseph, P., T. C. X (1963) 3, 48–70

An attempt to identify Ophir with some place in the Harappa region connecting thus with Dravidian civilization. But the study involves co-ordination of very many fields.

Pallava History, Reflections on, Manickam, V. Sp., T. C. IX (1961) 4, 411–415

Determines that Adivaraha Koil in Mamallapuram was built by Mahentravarman and not by Vishnuvarman.

Pallavas, their origin and their title "Videlvidugu", Nagalingam, C., T. C. IV (1955) 3, 239-257

Extensive study, documented and illustrated; convincing argument. The term is shown after much discussion to mean an ancestral title for the Kings of Pallava dynasty, signifying their supremacy over the seas.

Pandavas and their Relation to the Tamilian Kings, Savariroyan, D., T. A. I (1907) 1, 53–68

The whole structure and concept of Mahabharatham is given a new interpretation, quite refreshing from the view point of Dravidian studies.

According to this interpretation, Pandavas were not brothers by blood, but only members of a Brotherhood which they formed. Of these five, Dharmaputra, the eldest of the

Brotherhood was the King of Tamil Nadu, Bhima the sovereign King of Kannadadesa, Arjuna the archer the King of Andhradesa with his capital at Mahendrapuri (Rajamundry) and the twin brothers Nakulan and Sakadevan were princes of the northern part of Keraladesa.

These five Kings formed a common Brotherhood to resist and even invade the northern part of India. The Brotherhood was named after the dynastic name of the eldest of the group Dharmaputra who belonged to the Southern Kingdom, Pandiya, (பண்டு - பண்டைய - பாண்டவர்) and hence called Pandavas.

The incidents such as Pandavas' life of exile into forest, the concept of Kunthi and Panchali as the common mother and wife to these kings, the episode of Pakasuran (an asura of the Nilgiris), the coronation at Indhraprastham, the friendship and alliance with Krishna, the king of Dwaraga and the actual war, are all interpreted in the light of this new exposition.

The evidences forwarded in support of this interpretation need of course sifting and verification.

Pandiyan Coins, Desikachari, T., T. A. II (1913) 1, 1–18

It gives a descriptive list of 87 Pandiyan coins. The figures and names and such other superscriptions are explained in detail with plates of photographs of the coins at the end.

Pandiyas, The Early, Savariroyan, D., T. A. I (1911) 8, 19-24.

It is a list of early and later Pandiyas; the former based on Halasya Mahatmya or *Tiruviḷaiyāṭal* of Madura contains 73 names of Kings, Madureswara Pandiyan, son of *Kūṉpāṇṭiyaṉ* at the end. The list of later Pandiyas is based on Sewell's Archaeological survey of S. India Vol. 2. PP. 214 - 220 and has 41 names of the dynasty with some Parakrama Pandiyan at the bottom.

Rajarajeswara Temple of Sri Brihadiswara, Somasundaram, J. M., T. C. IX (1961) 3, 231–240

Descriptive; the paintings of several religious episodes are described.

Ramayana and its Influence on the Literature, Drama and Art of South and South-East Asia, Singaravelu, S., T. C. XII (1966) 4, 303-314

Traces out the spread of Ramayana cult, myth and tradition into the social and literary spheres of South and South East Asia. vide Literary criticism.

Ramayana, An Historical Study, Nanu Pillai, P. V., T. A. I (1910) 7, 11-26

A new approach of historical inquiry. According to this the epic represents the Aryanisation of South India by the Kshatriyas of the North. This article identifies Ram and his family to be Kshatriyas whose calling was agriculture and who accepted the Aryan Brahman's system of Castes; Ravana and his family to be Rakshasas the civilised southern counterparts of the Kshatriyas, but never accepted the Aryan Brahman's system of social divisions; Bali and his people—the Monkeys' race—to be a colony of Assyrians settled in India from time immemorial; and Jatayu to be a typical pariah slave of the period loyal to the Kshatriyas. According to this theory 'Pathala' was none other than the western coast of India with Nasik on the North, the Western ghats on the East and the seas on the South and West as borders. Vedic Brahmans and the Kshatriyas were not one and the same people. *Marumakkaṭṭāyam* is given a new interpretation.

The whole theory is open to further discussion.

Ramayana, Studies in the, Tirumalayya Naidu, C., T. A. I (1910) 7, 27-36

This study portrays the physical and human geography as described by Valmiki. The existing country from Himalayas to the Cape answers well to Valmiki's description. But as far as the ethnological identification is concerned opinions differ. Mr. Naidu's assertion that the Rakshasas (Ravana,

etc.) were the earliest Aryan settlers in India and that thus Rama and Ravana belong to the same Aryan stock, is refuted by the editor in a note appended to it. (P. 34)

Ramayana, The Morality of the, Ponnambalam Pillai, T., T. A. I (1910) 7, 37–43 (Reprint from MQR)

This paper echoes in English of what Mr. V. P. Subramania Mudaliar has expressed in his "இராமாயண உள்ளுறை பொருளும் தென்னிந்திய சாதி வரலாறும்". It does not appear proper for a study to reject some of the incidents and statements of the epic as fictitious while at the same time enthusiastically accepting some of the account as real. The evidences are not sifted and the trues and half-trues are not distinguished.

Ramayana, The Morality of – A Review, Sadasiva Aiyar, T., T. A. I (1910) 7, 44–52 (Reprint from MQR)

A critique of the above article by Mr. Ponnambalam Pillai. This review points out the uselessness of the above article in that it ignites the already inflammed divisions among the Indians; refutes the points quoted by Mr. P. Pillai as not found in Valmiki; upholds the Ramayana as a spiritual force uniting the people from the Himalayas to the Cape. He styles Rama as He, the Almighty. This review holds that the views of Mr. Sundaram Pillai which Mr. Ponnambalam Pillai has voiced were those of a thoughtless youth conceived in green days. It smells of mild but poignant satire. But, however, the reviewer has not met the questions raised in the article nor has proved the conclusions by Mr. P. Pillai as incorrect. The reviewer chafes in inordinate anger.

Ramayana, The Morality of – A Rejoinder, Ponnambalam Pillai, T., T. A. I (1910) 7, 53-82

This rejoinder is orderly and meets the points raised by the reviewer. While the conclusions arrived at are still open to further inquiry, the discussion conducted with the available facts which may be partly historical, partly mythical and partly fictitious, is fairly carried on. Towards the end

13 points are summarised as the conclusions arrived at. The summum bonum of these is that Rama and his party were injust intruders into the South and Ravana and his party including Vali were justified in their actions against these Aryan expansionists. None of theirs can be termed as sin. Monkeys, Asuras and Rakshasas were none other than the highly civilised Dravidian group of people, while Rama, Sita and Lakshmana were only human beings of the contemporary North.

Sangam Periods, A Note on, Savariroyan, D., T. A. II (1913) 1, 13–16

Discusses the age of the three *Caṅkams*. Concludes that the first *Caṅkam* was established as early as 5000 years ago; the second *Caṅkam* ended by 940 B. C. and the third *Caṅkam* flourished from that time till 30 or 50 A. D. The discussion is based on the tradition mentioned in *Iṟaiyaṉār Akapporuḷ* though history, travelogue and the Indian epics are made to lend some helping hand for corroboration.

South India and Ceylon, Medieval Mercantile Communities of, Indrapala, K., JOTS (IATR) II (1970) 2, 25–39

Study of Indian, Tamilian trade bodies such as Valanciyar, Nakarathar, etc., and their activities in Ceylon, Burma and the East Indies, during the Middle Ages i.e. between the eleventh and the sixteenth centuries. Evidences are historical and inscriptional.

South India, The Beginnings of Civilization, Sankalia, H. D., JOTS (IATR) I (1969) 2, 43–58

Survey partially hypothetical, of the history of man's road to civilization in six stages, with special reference to South India. It begins with the period 2,00,000 years (I stage) and covers upto 2200 years before the present VI stage. A chart is appended.

South Indian Castes, A Critical Review of the Story of the Ramayana, Subramania Mudaliar, V. P., T. A. I (1910) 7, 1-10

This paper is a free translation of ''இராமாயண உள்ளுறை பொருளும் தென்னிந்திய சாதி வரலாறும்'' which appeared in No. 2 of the Tamilian Antiquary.

Southern India, Representative Institutions, 1000 years ago, Ponnambalam Pillai, T., T. A. I (1911) 8, 44-50

Describes the system by which village assemblies were constituted. Based on the inscriptional evidence unearthed at Uttiramerur near Maturantakam, it describes in detail the various village committees and the mode of election called *Kuṭavōlai muṟai,* to select and elect representatives for such committees. This inscription is said to refer to the period of King Parantaka of the 10c. A. D.

Stone Inscriptions of Devikapuram, Rajamanikkam, M., T. C. XII (1966) 1, 51–57

Two temples of the small town are described with the evidences from inscriptions found therein. Royal lineage, victories, etc., are explained in the light of these evidences.

Tamil Cultural Influences in South East Asia, Thani Nayagam, Xavier S., T. C. IV (1955) 3, 203–220

Plea for thorough historical research by Tamil Scholars in the field of cultural relationship between the nations of South East Asia and Tamil Nadu. The writer suggests some eleven lines of approach to trace the influence of Tamil culture in these countries.

Tamil Culture - its Past, its Present and its Future with Special Reference to Ceylon, Thani Nayagam, Xavier S., T. C. IV (1955) 4, 341-364

A survey of Tamil culture as experienced in Tamil Nadu and Ceylon. Suggests some dozen ways and means to promote Tamil culture at the State and University levels.

Tamil Culture, The survival of, Editor, T. C. I (1952) 2, 97-103

Speaks about the revival of popular and scholarly interest in Tamil Language and Literature and Culture.

Tamil Emigration to the Martinique, Thani Nayagam, Xavier S., JOTS (IATR) I (1969) 2, 75–123

A very detailed report of Tamil emigration into the French colony the Martinique during the latter half of the 19th C. Emigrants were mostly meant for labourers in the plantations. The charts at the end and the interview with the informants are quite informative and interesting. A rare addition to the history of the Tamil population overseas.

Tamil Epigraphy, Importance of, Subramonlam, V. I., T. C. III (1954) 2, 130-138

Usefulness of epigraphy is explained with some examples such as interpretation of literature, correct knowledge of geography, etc.

Tamil Journalism and the Indian Community, Rajeswary Ambalavanar, JOTS (IATR) II (1970) 2, 41–58

A useful survey of Tamil journals and of even English journals with Indian interest. Starts with Tamilakam in 1921 and Tamil Nesan. It forms part of the Indian history of the period, with strong political bias.

Tamil Nadu - Northern Boundary of, Raghavan, V., T. C. I (1952) 3 & 4, 275–285

Discusses and determines that *Vaṭavēṅkaṭam* had been since *Tolkāppiyam* Tamil area and therefore should be included in Tamil Nadu and that Madras – the city proper belongs to the Tamils not to the Telugus as demanded by them.

Tamil Political Journalism – the Pre-Gandhian Period, Subramaniam, V., T. C. X (1963) 4, 21–66

Survey of Tamil Political journalism during 1878-1916. Matter, style and attitude of Tamil journalism in contrast to those of Northern India are vividly brought out with the help of charts.

Tamil Rule in Ceylon, The Beginnings of, Gnanaprakasar, Swami, T. C. I (1952) 3 & 4, 213-225

Traces the Tamil sway of Ceylon from the 3rdc. B. C. to the end of the 13thc. A. D. vide the title, "History of Jaffna, Study of the Sources".

Tamils' Conquest of Bengal & Burma, Kanakasabhai, T. A. I (1911) 8, 25–35

A description of *Kaṅkaikoṇṭa Cōḻapuram,* the temple and of the great lake in ruined condition is followed by an account of the political victories over the North–eastern parts of India upto the Ganges and over Burma and some of the East Indies. Towards the end, the governmental and royal contributions of Rajendra Chola are mentioned.

Tamils of Ceylon, A Description of, Selkirk, James, T. C. X (1963) 1, 109–112

It is an extract from Rev. James Selkirk's book (PP. 66–69) dealing with the system of castes, social divisions and dress and customs of the Tamilians inhabiting the north of Jaffna.

Tamils turn Sinhalese, Gnanaprakasar, Swami, T. C. I (1952) 2, 132–142

Concludes that the present Sinhalese race has its ultimate origin in the Dravidian.

Tamil Vellalas, The Origin of, Tamby Pillai, V. J., T. A. I (1912) 10, PP. (?)

This number was not available with the libraries.

Thomas St., The Apostle to India, Panjikaran, Joseph C., T. A. II (1914) 2, 69–76

An inquiry into the fact whether St. Thomas reached South India during the first half of the first century of the Christian era and where he attained martyrdom. Citing some historians and tradition, the paper concludes that St. Thomas reached Kodungalur in about 52 A. D.; converted many Nambudiris, and the scene of the Apostle's martyrdom is சின்னமலை which is generally known by the name Calamina, through the Syro-Chaldean word 'Galma-ona'.

Todas of the Blue Mountain, Legrand, F., T. C. I (1952) 1, 62-72

Discusses their origin and immigration into the present site and concludes that they are not of Dravidian race.

Trade and Agricultural economy of the Tamils of Jaffna, Arasaratnam, S., T. C. IX (1961, 4, 371-386

Informative.

Tribes of the Nilgris-The Kotars., Legrand, F., T. C. IV (1955) 4, 312-322

Descriptive.

Trincomalie Bronzes, Balendra, W., T. C. II (1953) 2, 176-198

Discusses the antiquity of the Konesar Temple in Ceylon. Bronze figures testify their ancientness and the splendid artefact of Tamil people.

Ur and the Indus, Links between, Howard Day, David, JOTS (IATR) II (1970) 2, 1-18

Study of prehistoric connections and of those of historical period between Mesopotamia and India, chiefly Mohenjodaro and Harappa. Emphasis falls on Bahrein area studies which corroborate the records of Periplus.

Vada Venkatam, Kothandapani Pillai, K., T. C. IX (1961) 1, 65-92

Transfixes the northern limit, *Vaṭa Vēṅkaṭam* to a place far north in the present Andhra Pradesh, in support of which he furnishes, literary, geographical and historical evidences.

Widsom's Antique Home, Spiers, John, T. C. VI (1957) 3, 176-194

An inquiry into the civilizations of the world, especially Greek, Mesopotamian, Persian and Dravidian, and Mediterranean and Dravidian, in general. Tries to discern similarities among them.

இராமாயண உள்ளுறை பொருளும், தென்னிந்திய சாதி வரலாறும், Subramania Mudaliar, V. P. (with an introduction by J. M. Nallaswami Pillai), T. A. I (1908) 2, 18+IV+1–48.

This long essay in four sections attempts a critical review of the Ramayana (Valmiki) and in doing so gives an account of South Indian castes.

Section I: Deals with the conditions of South Indian people at the time of Ramayana ; discusses the nature of the vices and virtues of the protagonisits, namely Rama, Lakshmana, Vibishana & Sugreva on the one hand, and Ravana and Vali on the other; and decides that it was the Aryan heroes and the aryanised traitors who are condemnable, and that Ravana and Vali's actions are, quite appropriate to their calling and station.

Section II: Deals with the conditions of South Indian people before the time of Ramayana; discusses the fact how Tamil people had a casteless society and decides that it is only due to the Aryan entry and mixing up that there developed a caste system placing themselves at the top and the Tamilians at the bottom.

Section III: Deals with the conditions of South Indian people after the time of Ramayana; discusses separately the conditions of South Indian Aryans and of the Dravidians; and decides that at the beginning the Aryans freely mixed with the Dravidians and afterwards raised the vexed barriers of caste on the basis of their callings i. e. those who did not eat meat and those who were engaged in temple duties were considered to belong to higher caste and others to lower. It opines that the Adi Saiva Brahman Gurukkals would have belonged to the original Tamil stock.

Section IV: Deals with the evolution of the caste system which he divides as natural and artificial. The labels Japanese, Negroes, Chinese, etc., are natural on the basis of nationality. The prevalent system in India is artificial in that they do not belong to different nations, nor to different religions nor have different cultures.

The abject condition to which the lower caste people were subjected drove them to the fold of foreign religions which raised their social status in the very eyes of the caste Hindus.

சிறுபாணன் சென்ற பெருவழி, வேங்கடசாமி, மயிலை, சீனி, T.C. IX (1961) 1, 57–64

An attempt has been made to identify the geographical names and the highway with those mentioned and described in the idyll, *Ciṟupāṇāṟṟuppaṭai*. Evidences from inscriptions and from the writings of historians like Ptolemy, Huien Tsang and those from Periplus are brought in in support of the elucidation.

பழைய கைத்தொழில் வியாபாரங்கள், இராகவய்யங்கார், மு, T.A. I (1911) 8, 75-100

Narrates with evidences from literature how the ancient Tamilnadu flourished in wealth owing to sustained effort in industries and commerce, inland and foreign. The purport of the essay seems to prevail upon the contemporary Indian community to establish their own industrial and commercial lines so as to avoid dependence on the foreign goods and products. Their ancient glory and their present misery are contrasted to provide sufficient incentive.

பாரத காலமும் தமிழரும், இராகவய்யங்கார், மு, T.A. II (1913) 1, 83–92

Discusses and describes with literary evidences the point that Tamils and their language were supreme in India during the period of the epic the Mahabaratha. The evidences are not sifted.

வான்மீகரும் தென்னாடும், இராகவய்யங்கார், மு, T.A. I (1910) 7, 83–99

The essay discusses with quotations from the Ramayana that Poet Vanmiki had known a good deal of contemporary Tamil Nadu. His mention of the Tamilian cities like *Kapāṭapuram*, *Muciṟi*, and rivers like *kāviri*, *Tāmparaparaṉi*, etc., is cited. Strangely enough the author nourishes the opinion that the poet Vanmikanar, author of a poem (No. 358) in *puṟanāṉūṟu* might be the epic poet himself.

Language

Adverbs and Adjectives in Tamil, Zvelebil, Kamil, T. C. IX (1961) 3, 281–290

Discusses the problem of the existence of adverbs and adjectives as separate classes of words in Tamil. Concludes that adjectives and adverbs have no paradigm of their own.

Adverbs in Tamil, The existence of, Zvelebil, Kamil, T. C. VIII (1959) 1, 44-50

The inquiry is directed to find out whether there are words in Tamil Language to claim the label 'Adverbs'.

Alapetai (Is there double alapetai in Tamil?), Virabadra Mudaliar, T., S. D. VII (1906) 1, 34–38

It agrees with *Naccinārkkiniyar* and says there is no double *aḷapeṭai.*

Algummim or Almuggim of the Bible, Joseph, P., T. C. VI (1957) 2, 133–138

An endeavour to identify this title to some Dravidian tree—*Akil.*

Antao De Proenca's Tamil - Portuguese Dictionary 1679, an Introduction, Thani Nayagam, Xavier S., T. C. XI (1964) 2, 117-127

Speaks of the first Tamil Dictionary printed in 1679.

Antao De Proenca's Vocabulario Tamulico Lusitano, Indo-Portuguese elements, Knowlton Jr. E. C., T. C. XI (1964) 2, 135–164

Lists 99 words of Indo-Portuguese elements; many entries provide delicious dish for linguistic rumination.

Auxiliary Verbs in Tamil, Pillai, S. A., T. C. XI (1964) 3, 272–279

Discusses both written and spoken forms of Tamil. So far as written forms are concerned they are well analysed and convincingly explained.

Aytam, Sankaran, C. R., T. C. IX (1961) 1, 27-32

A study of derivation of Aytam; it is a revised study of the author's previous work. Concludes that *Āytam* is to be derived from *āy* rather than from **asritam**

Aytam, Letter ∴, Brito, C., S. D. IV (1900) 4, 90-91

Advocates for the addition of *ha* (∴) into Roman.

Brahmi hybrid Tamil Inscriptions, Zvelebil, Kamil, T. C. XII (1966) 1, 13-50

Deals extensively with the characters of Brahmi script and discusses the same with reference to phonology and semantics.

Brahmi Inscriptions of South India and the Sangam Age, Pillay, K. K., T. C. V (1956) 2, 175-185

Arguments reasonable; conclusions probable and convincing; to be read in consultation with the above article.

Brahui, Notes on, Andronov, M., JOTS (IATR) I (1969) 2, 1-6

This article forms part of the author's book, 'The Brahui Language'. It shows how Brahui may be connected with the Dravidian group of languages. The term Brahui is shown to mean 'men of the northern mountains'. It also deals with the 'oblique plural-t-, the terminative case suffix-ka- and the personal suffixes of the verb.'

Colloquial Tamil, A few notes on, Zvelebil, Kamil, T C. X (1963) 3, 37-47

Classifies Tamil Language as Standard Literary Tamil, Standard Colloquial Tamil and local dialect or patois; a field worthy of independent research.

Colloquial Tamil as System, Zvelebil, Kamil, T. C. XI (1964) 1, 92-95

Discusses this system. Holds that colloquial Tamil is different in form from literary Tamil and strives after a well-balanced system. It (spoken Tamil) seems to be on a higher stage of evolution.

Czech Missionary of the 18th C. as author of a Tamil Grammar, Zvelebil, Kamil, T. C. IV (1955) 4, 337–340

Informative. Brings to light an unfamiliar fragment of Tamil grammar by Carolus Przikryl a Czech missionary of the 18th C.

Dative in early Old Tamil, Zvelebil, Kamil, T. C. VIII (1959) 2, 93–107

Open to discussion.

Dialectal variation in the 11th C. Telugu, Mahadeva Sastri, K., T. C. VI (1957) 4, 342–346

Diachronic study of Telugu language in its dialectal variations. Evidences are mostly from Inscriptions but those from works like Nannaya's are also cited in support of the discussion.

Dravidian comparative Philology, One hundred years of, Zvelebil, Kamil, T. C. IX (1961) 2, 181–201

A brief sketch of the present state of comparative Dravidian Philology. The enquiry stretches from the 18th C. to the present. The survey is very useful in that it lists the important works and authors along with a note of their specific contributions.

Dravidian Linguistics, materials for a Bibliography, Andronov, M., T. C. XI (1964) 1, 3–50

Useful for reference and research. It has listed 746 works of various types such as books, articles, reviews, dictionaries, etc., with regard to the study of Dravidian Languages.

Dravidian Linguistics, materials for a Bibliography (additional), Israel, M., T. C. XII (1966) 1, 69–74

Additional list of 102 works of reference.

Dravidian loan words in English, Myleru, C. R., T. C. I (1952) 2, 143-153

Useful list of Tamil words borrowed by and assimilated into the English Language.

Dravidian Philology, Chatterji, S. K., T. C. VI (1957) 3, 195-225

A healthy plea to eschew unscientific approaches to the study of language. It provides guidelines insisting on objective inquiries. The cursed importance of linguistic chauvinism is decried.

Dravidian Philology, Present state of, Zvelebil, Kamil, T. C. IV (1955) 1, 53–57

An inquiry into the practical difficulties encountered by a Philologist.

Dravidians and Indo-Europeans, Linguistic evidence for the common origin of, Gnanaprakasar, Swami, T. C. II (1953) 1, 88–112

An attempt to establish that the Dravidian and the Indo-European languages had a common origin; worth pursuing further.

Dravidian words in Sanskrit, Subramoniam, V. I., T. C. IX (1961) 3, 291-300

Shows from Vedic texts that Sanskrit has borrowed some words from the Dravidian group. Refutes quite convincingly the unfounded theories and points of Paul Thieme (Language Vol. 31. P. 438) in his review of Burrow's book, "The Sanskrit Language."

Dravido-Altaic relationship, Menges, Karl H., JOTS (IATR) I (1969) 1, 35–39

Study of the relationship between the Dravidian and Altaic Language groups. The study is based on affinities found in the system of phonology, morphology, verbum, syntax, and the lexis of the languages concerned.

Dravidology–One Hundred Years Ago, Caldwell, Robert, T. C. V (1956) 4, 340–344

Extracts from Dr. Robert Caldwell's 'A Comparative Grammar of the Dravidian Languages'.

Emphasis in early Old Tamil, Zvelebil, Kamil, T. C. VI (1957) 3, 226–234

Study of emphatic particles like (*ē*) ஏ, (*um*) உம், (*tāṉ*) தான் and (*ō*) ஓ.

Future tense base in Tamil, Andronov, M., T. C. VIII (1959) 3, 186–192

Refutes Caldwellian assumption on this point.

Hebrew Language, The revival of, Rabin, Chaim, JOTS (IATR) I, (1969) 1, 41-60

A study of the revival of the Hebrew Language as a spoken language in Israel since 1800. Deals in particular with the ways in which it was introduced into public, administrative and scientific uses.

History of Tamil Language and Literature, Vaiyapuri Pillai, S., T.C. III (1954) 3 & 4, 331–358

Short survey. Couclusions as to the dates of composition of several works are open to discussion.

Kalittokai Metres, Virabadra Mudaliar, T., S.D. II (1898) 6, 130-131

Discusses the Kali metre.

Kal, The history of the suffix, Savariroyan, D., S.D. VIII (1907) 9, 271–275

This study of the bound morpheme '*Kaḷ*' seems to establish that it is derived from *Kaḷam* (collection) and that it is older than *a* (அ) and *ar* (அர்) the other plural markers. In enunciation he draws parallels from not only languages of the Dravidian stock but also from the European cousins of the Dravidian family and from the Indo-European languages.

An amusing theory by Prof. Seshagiri Sastry that *Kaḷ* is only a derivative from Sanskrit *var* (first denoted plural of higher caste, then of lower caste), is very well pooh-poohed by the author.

Kota, Vowel shift in, Emeneau, M B., JOTS (IATR) I (1969) 1, 21–34

A front vowel *e* or *i* in some forms of Kota language is traced back to *o* or *u* respectively of some pre-Kota stage. Instances are drawn from DED.

Lexicographers in Tamil and Dravidology, Suggestions to, David, H.S., T.C. XII (1966) 1, 1–12; 2 & 3, 231–246; 4, 269–285

Deals linguistically with certain word-roots (morphemes) in connection with *Paṇpuppeyar* (பண்புப்பெயர்). The morphemes are *vaḷ* (வள்), *vaṇ* (வண்), *uḷ* (உள்), *kēḷ* (கேள்), *kēḷir* (கேளிர்), *kēṇmai* (கேண்மை), *koḷ* (கொள்), *kīḻ* (கீழ்), *pōḻ* (போழ்), *ol* (ஒல்), *kal* (கல்), *kāl* (கால்), *cāl* (சால்), *nil* (நில்), *pāl* (பால்), *pal* (பல்), *cil* (சில்), etc. Worth deep study even though all of them may not be acceptable.

Linguistic area of Tamil Nad, Ramamurthy, K., T.C. I (1952) 2, 163–170

Demarcation of linguistic limits of Tamil language on practical level is undertaken.

Linguistic prehistory of India, Emeneau, M.B., T.C. V (1956) 1, 30–55

Serves as a good turning point in the linguistic history of the Indo-European languages. It helps to remove many fallacies of the previous scholarship.

Linguistics, Need for, Subramoniam, V.I., T.C. VII (1958) 2, 131–139

Not only the need is explained and stressed but serves also as an introduction to the system of Linguistics.

Marutham or Agricultural Regions, Place names of, Sethupillai R.P., T.C. IV (1955) 4, 323–336

Study of words of place names associated with *Marutam* region, such as *tuṟai* (துறை), *ōṭai* (ஓடை), *maṭai* (மடை), *ēri* (ஏரி), *kuḷam* (குளம்), *camuttiram* (சமுத்திரம்), *āṟu* (ஆறு), *araṅkam* (அரங்கம்), etc. It also explains concomitantly how settlements sprang up along such places.

National or Official Language in India, The problem of, Senthamilan, A., T.C. IV (1955) 2, 117–131

Discussion of the question of the official language of India. Suggests three language formula i. e., one for the North, one for the South and one for the whole Nation.

Negatives, Subramoniam, V.I., T.C. VIII (1959) 1, 32–43

Illustrates that *ā* (ஆ) is the negative marker in Tamil by taking into consideration both literary and, dialectal or spoken Tamil.

Nerpu and Niraipu, the obsolete syllables in modern venba, Virabadra Mudaliar, T., S.D. II (1898) 6, 129–130

Discusses the *Veṉpā* metre with reference to modern times.

Old Tamil, Ancient Tamil and Primitive Dravidian, Chatterji, S. K., T.C. V (1956) 2, 148–174

Revolves on a hypothetical pivot of dates based on the then available inscriptions even in the decipherment of which scholarly opinion was at logger heads. Prospective unearthing of such inscriptional evidences may disprove his assumptions as his own additional note attests; but the inquiry is ingenious and scintillating, though less convincing.

Oriental Conference – 1955, Presidential address, Tamil, Meenakshisundaran, T.P., T.C. V (1956) 2, 130–147

Presents a useful scheme of research work in several fields of Tamilology like Dictionary, Language, History, Literary history, etc.

Padu–tal, Brito, C., S.D. IV (1900) 4, 89–90

Paṭu is not a sign of passive voice. "It is a question if '*eṟpāṭu*' was ever used to express sunrise, as it ought." Denies Sivagnanamunivar's statement that it means sunrise.

Palli, Coomaraswamy, S.W., S.D. X (1910) 10, 415–416

It discusses the possible source of the word *Paḷḷi*; examines various roots, but decides not at any point, since it is only a letter to the editor requesting illumination on it.

Participial and Verbal Nouns as predicates in early Old Tamil, Zvelebil, Kamil, T.C. VIII (1959) 3, 178-185

Open to discussion.

Participles and Participial Nouns, Uses of, Andronov, M., T.C. VIII (1959) 4, 249-258

Disputable; modern Tamil only of which he quotes has the voice morpheme *Paṭu* (படு) even in participles.

Pearl–European word or Dravidian origin?, Menges, Karl H., JOTS (IITS) (1972) 2, 1–9

Discusses in a detailed manner the origin of the word pearl and shows it to be of Dravidian origin, from the Tamil word *Paral* or from the Kannada word *Paral* or from Malayalam *Paral*.

Phonetic change, Is universal and inevitable?, Subbiah, A., T.C. XII (1966) 2 & 3, 139-158

Concludes that it is not universal and need not be inevitable. Stability can be beneficial to the language and community in many languages.

Place names in Tamil – Akam, Sethupillai, R.P., T.C. III (1954) 2, 82–91

Semantic study of words with etymological applications.

Present tense suffix 'Kinr' in Tamil, Origin of, Andronov, M., T.C. IX (1961) 2, 145–150

Discusses the origin of the present tense suffix *Kiṉṟ* and *Kiṟ*. Concludes that these are derived from *il.* Kinr<(K) Ku+inr<(K) Ku+il+t.

Pronouns indefinite in Tamil, Verbal constraints on the use of, Agesthialingom, S., JOTS (IITS) (1972) 2, 30–36

A linguistic study of the indefinite pronoun in Tamil *ārum* which is shown to occur in simple sentences if it is negative, interrogative and future, and in complex sentences if used likewise in embedded structure.

Romance of two Tamil words, Joseph, P., T.C. VIII (1959) 3, 201-207

Tries to show that the two words Tuki and Kapi are of Tamil nativity.

Sambandha and an unknown Dravidian Prosody, Virabadra Mudaliar, T., S.D. III (1899) 6, 122-125 ; III (1900) 10 & 11, 223-225

The metrical system of *Campantar* is compared with that of Telugu literature and also with those of other Dravidian literatures.

Sambandha and an unknown Tamilian Prosody, Virabadra Mudaliar, T., S.D. II (1898) 5, 114-117 ; II (1899) 8, 184-187

Discusses, decides and discloses that the prosody of the hymns of *Campantar* is not Tamilian, but that of Telugu and Canarese.

Sambandhar, The Telugu rule in support of, Virabadra Mudaliar, T., S.D. IV (1901) 8, 181-184

In continuation of the above articles.

South-Indian Cultural influences in South-East Asia, Makarenko, V. K., T. C. XI (1964) 1, 58-91

Proves of course, hypothetically that the Philippine script is ultimately based on the Dravidian scripts - considered liguistically and historically.

Special locution in Southern Kannada, Katre, S. M., T.C. VI (1957) 3, 246-247

Enquires of an expression in Kannada - equivalent of "fall asleep."

Suffix *Cin* (சின்) in cankam Tamil, Sathasivam, A., T.C. VII (1958) 2, 140-149

Argues that the original form is *ci<u>n</u>* (சின்) and not *ici<u>n</u>* (இசின்)

Tamil alphabet system, Is an adaptation?, Meenakshisundaran, T.P., JOTS (IITS) (1972) 2, 10-12

An analysis of *Tolkāppiyam* with special reference to the system of alphabets. Seems to conclude that it is adapted from a system used for some other language, more probably from one found in the Tamil Caves and at Arikamedu.

Tamil and Nagari alphabets, A comparative study of, Shankar Raju Naidu, S., T.C IX (1961) 1, 33-42

Proves the Tamil alphabetical system to have been the basis for the Nagari system.

Tamil and Sanskrit in South India, Filliozat, Jean, T. C. IV (1955) 4, 285-300

Traces the advent, admixture, adoption and adoration of Sanskrit language and thought into the Tamil language.

Tamil and Sanskrit, (some disputed points cleared), Vinson, Julien, S.D. V (1901) 1 & 2, 31

Tamil and Sanskrit, (some disputed points cleared), Savariroyan, D., S.D. V (1901) 4 & 5, 78-81

Tamil and Sanskrit, (some disputed points cleared), Vinson, Julien, S.D. V (1902) 12, 193-194

Tamil and Sanskrit, (some disputed points cleared), Savariroyan, D., S. D. V. (1902) 12, 194-200

These are very interesting articles of literary debate. Prof. Vinson and Pandit Savariroyan differ on the following points: (a) Sanskrit and Tamil are closely related. (b) Tamil literature is not earlier than the 15th c. A. D. (c) Writing was introduced only in the 3rd C. in Tamil Nad.

Pandit Savariroyan refutes these points of Prof. Vinson and establishes the contrary views drawing evidences from various disciplines of human pursuit.

Tamil Aspectual system, a Transformational Grammar, Schiffman, Harold F., JOTS (IITS) (1972) 2, 49-83

Linguistic study of Tense, Mode and Aspect in Tamil (Part of a thesis submitted for Ph. D.).

Tamil Development, tentative Periodization of, Zvelebil, Kamil, T. C. VI (1957) 1, 50–55

The paper omits *Tolkāppiyam* in considering the fixation of periods. The fixation is done on purely linguistic basis.

Tamil Epigraphy, The importance of, Subramoniam, V. I., T. C. III (1954) 2, 130-138

Importance of Epigraphy is stressed. Shows how words like *Vēḷam* (வேளம்), *Kācāyam* (காசாயம்), *Taṟi iṟai* (தறி இறை), etc., can be correctly interpreted with the help of epigraphical usage.

Tamil Grammar, The teaching of, Meenakshisundaran, T. P., T. C. VII (1958) 3, 263–287

Advocates for a better method of teaching of Tamil grammar and by the bye, gives a vivid description of the real aim and nature of Tamil grammar vis-a-vis any European language.

Tamil in Ceylon, The status of, Nesiah, K., T. C. VII (1958) 2 183–196

A study of the bilingual problem in Ceylon.

Tamil in synchrony and diachrony, Zvelebil, Kamil, T.C. XI (1964) 4, 339-352

An appeal to scholars and research workers of Tamil to take up linguistic studies, both synchronic and diachronic, of both literary and spoken forms of the Tamil language.

Tamil Language – a phase of its history and an aspect of its modern requirements, Ramaswami Chettiyar, S.R.M.M., S.D. XI (1910) 2, 87-93 ; 3, 134-144.

The paper is all love for the language and yet it is not blind to the problems of essaying such a task of varied

measures of success. The editorial notes are quite mistaken. In his attempt to outshine and outwit the contributor, the editor has exposed his odious bias towards Sanskrit and its alleged supremacy, without proper arguments based on tenable evidences.

Tamil Language, part I, Origins of Language, Chidambaranar, Thudisaikilar A., S.D. XIV (1913) 3, 101–107

Examines the basic sounds of Tamil Language as அ, க, ம் (natural, artificial, and mixed). It is probably the first article in Tamil denying the Divine Hand in the origin of a language. Though proposes to deal with characters in Part II, we do not know of its fulfilment, since the issue of Deepika is abruptly stopped with Vol. XIV, No. 5.

Tamil loan words in Greek, Legrand, F., T.C. III (1954) 1, 36–45

Words that might have reached through commerce (*arici* (அரிசி), *iñcivēr* (இஞ்சிவேர்), *cāntu* (சாந்து), etc.) and those that are ultimately traced to etymological origin (Paleo-பழைய, Nir-நீர், Peria-பெரிய, etc.) are listed.

Tamil Philology, Savariroyan, D., S.D. III (1899) 2, 39–42; 7, 146–150; III (1900) 8, 188–193

An introductory survey in three parts.

Tamil Philology, Coomaraswamy, S.W., S.D. III (1899) 6, 125-130; III (1900) 12, 244–250

Etymological and semantic inquiries into Tamil words are taken up and dealt with at length.

Tamil Plakkaat, Phonological and morphological study of, Thananjayarajasingham, S., T.C. XI (1964) 2, 173–200

'Plakkaat' a Proclamation of the Dutch govt. in Ceylon in the 17th & 18th Centuries. It was written in Tamil, Sinhalese and Dutch. Here the author has presented a linguistic analysis of such an old plakkaat in Tamil dated 17th May–June, 1727.

Tamil Portuguese Dictionary 1679, Preface, Thani Nayagam, Xavier S., & Knowlton Jr. E.C. (Translators), T.C. XI (1964) 2, 128–134

The author in this Preface describes the method of his dictionary, and gives short description of the Tamil vowels and consonants to the Portuguese reader.

Tamil Pronominal system, Distinctive features of, Schiffman, Harold F., JOTS (IATR) II (1970) 2, 19-24

A linguistic inquiry into the system of pronouns in Tamil. Challenging the *feature apparatus* suggested by Chomsky and supported by Postal with regard to English, Schiffman provides another system. By this he concludes that in deep structure these features are not found and that they are - the features of I, II and III persons - borrowed from Indo - European terminology; open to discussion.

Tamil Prose, The Western influence on, Pillay, K. K., T. C. VI (1957) 3, 159–175

Good attempt in tracing out the evolution of Tamil prose style and subject matter from the 18th C. down to the 20th. All branches of prose works such as fiction, novel, short story, the essay and the text books are dealt with. Works on criticism and political writings are not touched.

Tamil Script, Reform, Meenakshisundaran, T. P., T.C. II (1953) 1, 28–35

Discusses and upholds the lines of argument in favour of reform in the system of Tamil Script.

Tamil Script, The evolution of, Subramoniam, V. I., T.C. II (1953) 1, 36-41

Concludes that the Tamil Script has been evolved from Brahmi Scripts which in turn could have been derived from that of Mohenjo Daro Civilization. It also stresses the need for reform in some of the characters like *ṇā* (ணா), *Kai* (கை), *ḷai* (ளை), etc.

Tamil sources of some Sinhalese Literary works with special reference to Lokopakaraya, Hevawasam, P. B. J., T.C. IX (1961) 3, 241-262

Traces out the influence of Tamil Language and Literature on those of Sinhalese. Sources of some translated works are also cited.

Tamil Syntax, A note on, Nhattin:ai–55, Zvelebil, Kamil, T.C. V (1956) 1, 72–73

An analysis of Tamil finite verb forms with reference to *Naṟṟiṇai*–55; requires more evidences in support.

Tamil Viruttams, The evolution of, Thanikachala Mudaliyar, E. N., S. D. XIV (1913) 2, 56-63; 3, 108–118; 4, 149-169

Very useful paper to the history of Tamil mediaeval prosody.

Tamil, Voiced and voiceless stops in, Subbiah, A., T. C. V (1956) 2, 186-195

Clear account of initial plosives in Tamil based on the phonological pattern of *Tolkāppiyam*; conclusions carry conviction, besides driving home the point.

Tamil Words in Indonesian and Malayan Languages, Audilakshmi Anjaneyalu, T. C. IX (1961) 1, 43-55

A number of Malayan words are convincingly shown to be of Tamil origin

Teaching of Tamil, Editor, T. C. III (1954) 1, 9–17

The need for professionally trained personnel and proper standard text-books is stressed.

Telugu and ancient Tamil, Virabadra Mudaliar, T., S. D. V (1901) 6 & 7, 97-101 ; VI (1902) 1, 6-11; VIII (1907) 4, 117-122

The articles illustrate that some bound morphemes like *canti, cāriyai, urupu*, etc., in Tamil now lost, may be traced with benefit in Telugu literary compositions.

Further search and scrutiny in this field may prove salutary to the area concerned.

Tolkappiyam, Antiquity of Tamil and, Arumuga Mudaliar, S., T. C. II (1953) 3 & 4, 340-361

Mainly concerned with proving that *Tolkāppiyam* was written before or during the period between the 10th and the 6th Cs. B. C. He gives 10 external evidences and 6 internal (grammatical and linguistic) evidences in support of his statement.

Tolkappiyar and the science of phonemics, Sankaran, C.R., T.C. IX (1961) 2, 117-130

Interprets *piṟappiṉ ākkam* (Tol. 83) (பிறப்பின் ஆக்கம்- தொல். 83) in a new way.

Transliteration of Tamil in Roman characters and vice versa, Senthamilan, A., T.C. IV (1955) 1, 58-72

Principles of transliteration are discussed in the light of I.P.A. system. So far as it is concerned with Tamil transliteration and vice versa (P. 72) it is a good attempt in this direction.

Ulaku, The word, Brito, C., S.D. III (1899) 7, 150-152

"It is plain therefore that *Tolkāppiyar* lived after Tamil has received an admixture of Sanskrit words." *Nacciṉārkkiṉiyar* is not dependable, Mr. Brito opines.

Verbal Noun in early Old Tamil, Zvelebil, Kamil, T.C. VI (1957) 2, 87-91

Conclusions are drawn on the basis of linguistics; open to further inquiry.

Vocabulary and content of Tamil Primers and first Readers, Thani Nayagam, Xavier S., T.C. VIII (1959) 3, 208-230

A critique on Tamil Primers and Readers. Ethical nature of such works is discussed.

Vowels and Consonants, Editor, S.D. II (1898) 1, 15–17

The first couplet of the Kural is accorded a philosophic interpretation.

Welsh, A study based on, Thomas, Ceinwen H., JOTS (IATR) I (1969) 2, 7-18

A study of the present state of the Welsh language as a minority and of its struggle for survival. It deals with the steps taken by the Welsh people to win official recognition for their language through political and social organisations like, The Welsh Language Society (1962).

குறிப்பு வினை, வரதராசன், மு., T.C. VIII (1959) 2, 84–92

Discusses and decides that a separate entity as *Kuṟippu Viṉai* (குறிப்பு வினை) is not necessary. A noun on the basis of its function is generally termed as *Kuṟippu Viṉai*. It concludes that the old term is no longer valid.

வனப்பிலக்கியம், சிவப்பிரகாசம், வை. கா., T.C. X (1963) 3, 71–96

Discusses and describes some poetic devices from *Tolkāppiyam* and cites examples for each variety.

Literary Criticism

Ancient Tamil Kings – their high ideals, Chidambaranatha Chettiar, A., T.C. III (1954) 2, 103–109

The good sentiments of some of the ancient Tamil Kings like *Ceṅkuṭṭuvaṉ, Nalaṅkiḷḷi,* etc., are discussed.

Ancient Tamil Poet - Educators, Thani Nayagam, Xavier S., T.C. VI (1957) 4, 273–285

Bards - Poets distinguished; Poets' relationship with Patrons, their place in society, their mode of educating the laymen, poets' idea of this world – secular but ethical, in contrast to that of North India–are well brought out.

Appar, St., The poetry of, Thanikachala Mudaliyar, E.N., S.D. XIII (1912) 2, 71–77; 3, 112-118; 4, 161-167; 5, 206-213; XIII (1913) 7, 312-317; 9, 423–427; 10, 458-461; 11, 502-510; 12, 564-576

A good critical study of St. Appar as a poetic personality. His age, celebacy, his scholarship, epic quality in some of the chapters, dramatic elements, satiric vein, nature of prosody are discussed. In short readable to profit.

Aryan with Tamilian, Admixture of, Savariroyan, D., S.D. IV (1900) 5, 104–108; 7, 157–161; (1901) 9, 218–220; 11, 241–244; 12, 269–271; V (1902) 8, 125–129

Describes how the Aryan race got gradually mixed with the Tamilian. The facts presented are not, however, sifted.

Arya, The origin of the word, Tamby Pillai, V.J., T.A. II (1914) 2, 21–32

Discusses the probable origin of the word "Arya" in detail and arrives at the conclusion that the word is not of Sanskritic origin, but of Tamil origin. [*ār–ēr–āriyar; ஆர்–ஏர்–ஆரியர்.*]

Ayal, The word, Coomaraswamy, S.W., S.D. IV (1900) 6, 141–142

Quite interesting article; refutes Pandit Savariroyan's opinion that *Ayal* is equivalent to European *alien* and an antonym to *kin*; it establishes that it means near and hence relations or neighbours. Moreover he contends that *al* (negative particle) is only prefixed and not post fixed (suffix) as the Pandit supposes, and quotes *ahṟiṇai, aṉmoḻi,* etc. But his contention is subject to scrutiny and further study.

Barter Trade, The origin and development of, Singaravelu, S., T.C. XI (1964) 4, 317–328

Bards were, the writer says, the primitive mercantile community by initiating barter trade through the process of reciprocal gift system. *'Puravalar* and *Iravalar'* are interpreted in this vein. Some of the tenets are assumed; open to discussion.

Beggars, India's Singing. Madras Mail, S.D. IX (1909) 12, 266-269, (from Madras Mail)

Relics of court bards; of many types like the Dasaris, the Pandaram and Satanis, the Jangam, etc., are described; sociological in approach.

Beschi, The Tamil scholar and poet, Srinivasan, Thomas, T.C. III (1954) 3 & 4, 297–313

Beschi is discussed in brief as a scholar, prose writer and poet.

Bharathi and Shelley, Sachithanandan, V., T C. X (1963) 1, 24–47

Based on aesthetic and sociological principles; shows by comparison Shelley as the model.

Bharathi and Walt Whitman, Sachithanandan, V., T.C. IX (1961) 4, 343–370

Comparative; philosophical, social and political aspects are discussed vividly.

Bharathi at the cross-roads, Moraes, Francis, T.C. II (1953) 1, 69-78

Good piece of analytic criticism based on aesthetic principles. Some of the conclusions are, however, open to discussion.

Bharathi, poet of the Tamil Renaissance, Raghavan, C. S., T. C. I (1952) 1, 47-51

Tries to show that Bharathi is the representative of the Modern Age of Tamil Literature - The age of Bharathi.

Bharathi's Poems, Zvelebil, Kamil, T. C. III (1954) 3 & 4, 314-325

Descriptive and textual criticism. *Putiya Ātticcūṭi, Pāppāp pāṭṭu, Muracu* are discussed.

Bharathi, The Prose works of, Zvelebil, Kamil, T. C. V (1956) 4, 315-327

Bharathi's interests in a variety of fields such as religion, social information, liberty of women and political freedom are brought out. His unscientific attitude towards the origin of Tamil and North Indian languages and of civilization is criticised. (The continuation as noted on page 327 has not appeared in Tamil Culture till Vol. XII).

Buddhist and Jain teaching in the Tamil Country, Thani Nayagam, Xavier S., T. C. VIII (1959) 4, 337-349

Based on *Cilappatikāram,* and *Maṇimēkalai,* the latter being adjudged as a treatise on the Buddhist polemics.

Cankam Literature, Similes in, Lourduswamy, P., T. C. II (1953) 1, 79-87

Descriptive criticism; tries to show how the similes (Nature - Fauna & Flora) are scientifically apt, too.

Cankam Literature, Translation of, Marr, J. R., T. C. XII (1966) 2 & 3, 223-229

Discusses the need of proper usage of the languages into which works are translated; concludes that *Caṅkam* poetry

will not, if properly rendered into English, sound classical, but only mediaeval and modern in spirit.

Cankam Poetry, Theory of, Meenakshisundaran, T. P., T. C. I (1952) 1, 36-42

Caṅkam – a University, not an Academy; a group poetry democratically arranged and as such par excellence.

Cilappadikaram – (Lay of the Anklet), Pope, G. U., S. D. I (1897) 6, 141-143

Pope introduces to the English audience the new edition of *Cilappatikāram* in 1892 by Dr. Swaminatha Iyer. He gives a synopsis of the whole epic. The stanzas under *Vāḻttu* are translated into English. His divisions of the epic are: Puhar, Madurai and Karur kantams. According to Pope it is "not rising to the dignity of an epic". His term for *Kaṇṇaki* after deification is Demoness.

Cilappadikaram – the earliest Tamil epic, Chidambaranatha Chettiar, A., T. C. V (1956) 2, 196-206

Valuable piece of criticism. Well analysed into several aspects; theme, structure, imagery, language and didacticism. Homer and Virgil are compared in their respective merits and *Iḷaṅkō* is shown in a better light.

Commentators, The Critical approach of, Meenakshisundaram, K., JOTS (IITS) (1972) 1, 71-77

The nature and attitude of the commentators to ancient Tamil works are succinctly brought out. The very basic notion of critical evaluation by those critics is illustrated.

Courtship and Marriage in the Classical Period, Devapoopathy Nadarajah, JOTS (IATR) I (1969) 2, 19-42

Diachronic trace-out of the institution of courtship and marriage of the ancient Tamils. A concatenated account of the premarital liaison, the match of the couple, the marriage ceremony and the state and status of widows is essayed.

Critical tribute to a pioneer, Spiers, John, T. C. VI (1957) 4, 267–272

Caldwell's contribution to Dravidian languages is critically assessed.

Culamani, Pope, G. U., S. D. I (1897) 7, 161–164

Synopsis. Pope is not much impressed with this work.

Earliest Tamil Poems extant, David, H. S., T. C. IV (1955) 1, 90–98

Attempts to fix the date of the major *Caṅkam* works as belonging to the 4th c. B. C.

Epic on the Anklet, Sarma, Margabandhu, T. C. I (1952) 2, 154–162

Considers *Cilappatikāram* as the first Tamil epic not only by virtue of chronology but also because of its deviation from the tradition of *Caṅkam* literature. It is shown as a pioneer to many epics that followed and a revolutionary in cutting out a way for itself. But, however, some premises are assumed.

Ethical interpretation of Nature in ancient Tamil Poetry, Thani Nayagam, Xavier S., T. C. I (1952) 3 & 4, 186-196

Discusses the mode and convention of the Tamil Poets in imparting ethical instructions through images of Nature such as bees, deer, elephant, crab, trees, flowers, etc.

Ettuthokai – Literary theories in early Tamil, Varadarajan, M., T. C. XII (1966) 2 & 3, 127–138.

Descriptive and expositive in nature; these homogeneous anthologies are subjected to close scrutiny in respect of the literary theories governing their composition. Discussion is made under the conventional classifications as Akam and Puram, and in general.

Goddess of Forest in Tamil Literature, Diehl, C. G., T. C. XI (1964) 4, 308-316

The discussion does not consider the literature on chronological lines. Much of the citation is from later works with

much of Aryan assimilation. But, however, the topic merits deep analysis through chronological break-ups.

Iraiyanar Agapporul, Narayanasvami, M. K. & Gopinath, T. A., S. D. X (1910) 7, 261-262; 8, 295-299; 9, 356-359 (Reprint from Indian antiquary)

After tracing out the genesis of the work and the commentary as found in the prefatory elucidation, it mainly analyses the illustrative verses in the commentary, numbering about 400 in *Kōvai* genre. The hero of the *Kōvai*, Nedumaran, his surnames, about 13, his personal characteristics, battles won by him, about 20, and his titles are discussed at length. His date is fixed as the middle of the 8th c. A. D. The date of the text, i. e., of the sutras is shown after some discussion to lie somewhere between 500 and 700 A. D. The authorship of the text is not discussed.

Islamic Poetry in Tamil, Uwise, Mohamed, M., T. C. III (1954) 3 & 4, 292-296

A survey of Muslim Tamil Literature.

Jain and Buddhist teaching in the Tamil Country, Thani Nayagam, Xavier S., T. C. VIII (1959) 4, 337-349

Based on *Cilappatikāram*, and *Maṇimēkalai*, the latter being adjudged as a treatise on the Buddhist polemics.

Kabilar, the Sangam poet, A study of, Jesudasan, C., T. C. III (1954) 1, 18-35

His life as a poet and a friend to kings is treated with reference to his poems of Puram. His imagery is discussed in his poems of Akam.

Kalittokai, Brito, C., S. D. III (1900) 12, 251-254

Part I brings out the misprints in the edition used by Virabadra Mudaliar and supplies readings. (his own?)

Part II Introduces *Kalittokai* to the readers with respect to the metre, matter and some peculiarities.

Kamban, Chelvakesavaroya Mudaliar, T., S. D. I (1897) 3, 69–71; 4, 93–94; 5, 117–118

Introductory survey of the epic.

6, 140–141

Examines the view that Kampan's Age was about the 12th c. A. D.

7, 160-161

Concludes Kampan's Age as the beginning of the 11th c. A.D. Probably fixes at 1017 A. D.

I (1898) 11, 261-262

Deals with some traditional anecdotes of Kampan's life.

II (1898) 1, 19–22.

Discussion of the body of probable Literature that might have been available to and availed of by Kampan.

2, 42-44; 3, 68-70

Kampan's Poetry and its aspects are discussed.

4, 91–94

Comparative study. Kampan and Valmiki; Kampan and Aristotle.

6, 131–134

The Genius of Kampan is discussed. Stages of development and distinction of his Poetry are brought out.

Kamban's modernism, Paul Nadar, A.C., T.C. V (1956) 1, 74–77

A short discussion of Kamba Ramayanam in the light of modern political and social contexts.

Kamban, The first Tragedy in, Rajeswari, E. T., T. C. I (1952) 3 & 4, 234-253; II (1953) 1, 50–68

Comparative study of the tragedy of Tataka as treated in Valmiki and Kampan's epics. A good piece of theoretical criticism.

Kamban, The problem of Life and Age, Paul Nadar, A.C., T.C. VI (1957) 1, 31–49; 2, 92–112; VII (1958) 2, 150–169

Descriptive criticism; takes up the question of fixing the date of composition of the epic. Examines the two schools of view one assigning the 9th c. A.D. and the other 12th c. A.D. Both the internal and external evidences are analysed. The latter include those of history, epigraphy and inscriptions. In corroboration, textual evidences are scrutinised. Towards the end of the third instalment it decides in favour of the 9th c. A. D. It is not continued further as notified on p. 169, No. 2, Vol. VII.

Kambaramayanam, The tragedy of Ahalya, Rajeswari, E. T., T. C. III (1954) 1, 61–67; 3 & 4, 285–291

Descriptive criticism with an eye on literary aesthetics.

Kambar, Similes from, Myleru, C. R., T. C. VII (1958) 3, 251–262.

Paraphrasing of some of the similes from Kamba Ramayanam.

Kambar, V. V. S. Aiyar's approach, Jesudasan, C., T. C. IV (1955) 4, 301–311

Aiyar's aim is moderate and introductory. Omissions and commissions in his work are listed in this article. But it seems the critic tries to find what the author has not intended to do.

Kampanology, Brito, C., S. D. III (1900) 10 & 11, 220–222

It deals with the semantic side of some words used in Kamba Ramayanam. Though doubtful of its total value, for individual words, the study is quite interesting.

Kantal (Gloriosa Superba) in Classical Poetry, Devapoopathy Nadarajah, T. C. XI (1964) 3, 280–290

Kāntaḷ flower is given a botanical description. Its employment in various types of imagery is well discussed.

Krishna Pillai (1827-1900), general evaluation of the Tamil poet, Jothimuthu, P., T. C. IX (1961) 3, 301-304

More of biographical nature; the important works of the poet are commented upon very briefly.

Kundalakesi and Valaiyapathi, Balasubramania Mudaliar, N., S. D. II (1899) 10, 225-227

Synopsis of the two works in lucid English prose.

Kural, A chapter from the, Nallaswami Pillai, J. M., T. A. II (1913) 1, 73-81.

It is an elucidation of the chapter on *meyyuṇartal* preceded by a short introduction of the theology of Valluvar as revealed from his work.

Each Kural of this chapter is followed by an English translation in distinct form and by an elaborate commentary. (vide Translation)

Kural, Ancient Political thought in the, Pakrisankar, P. R., T. C. I (1952) 3 & 4, 197-203

Discussion of the Kural with reference to *Poruṭpāl* comparing favourably with Arthasastra and Utopia.

Kural and Schweitzer, Senthamilan, A., T. C. III (1954) 2, 69-76

Schweitzer's love and admiration for the Kural as an ethical piece are well brought out.

Kural, The, Lazarus, J., T. A. II (1913) 1, 53-72

Highly useful and unbiassed introduction to the study of the Kural. Of the two sections, the first deals with the life of the poet as related by the tradition. The latter section introduces the work in the order, explaining the main divisions and then the import of each chapter under each sub-division. The explanations are punctuated by meet quotations in translation, some by the author himself and some by others. He is all praise for the work. Rev. Lazarus's warmth of love for the poet and veneration for the work and his frank commendation of the same to the

European shepherds whose lot was to look after the Tamilian fold are really compelling and telling. His sifting away the ill emended edition of one Scott of Madura as utterly useless and his brushing aside as indiscreet the claims of the Jains and the Christians that their religions had influenced Valluvar's ethical code are hall-marks of his unswerving impartiality as a critic.

Kural, The ethics of, Editor. S. D. I (1897) 2, 37–43

A talk on the ethical aspect of the Kural. Portions of translation of the Kural by Pope are quoted. The Kural is compared with the works of William Wordsworth; quite consistent.

Kurunthokai Anthology, David, H. S., T. C. VII (1958) 4, 323-349

Introductory in character; deals with the authors, dates of composition and compilation, metre, etc. Useful, though certain conclusions are open to further inquiry.

Lay of the Anklet, Pope, G. U., S. D. I (1897) 6, 141-143

Pope introduces to the English audience the new edition of *Cilappatikāram* in 1892 by Dr. Swaminatha Iyer. He gives a synopsis of the whole epic. The stanzas under *Vāḷttu* are translated into English. His divisions of the epic are: Puhar, Madurai and Karur kantams. According to Pope it is "not rising to the dignity of an epic." His term for *Kaṇṇaki* after deification is Demoness.

Manickavacagar and the problem of Tamil Literature, Vinson, Julien, S. D. IX (1908) 2, 35-38

It concludes (in reply to charges on his previous opinions and his views, Malabar Quarterly Review) that the Age of Manikkavacakar was the 9th c. A. D.

Manikka Vacagar and his date, Sesha Aiyer, K. G., T. A. I (1909) 4, 1-55

The inquiry is divided into five sections. The first section stresses the spiritual value of *Tiruvācakam*. The second lists

the various dates proposed for Manikkavacakar by various scholars. The third discusses the opinion whether Devaram Hymnists preceded Manikkavacakar and concludes in the negative, establishing on the other hand that he preceded the earliest of them by two centuries. The fourth section maintains that identification of *Tirupperuntuṟai* with *Āvuṭaiyār-kōyil* is incorrect and that the term 'Ponnambalam' need not necessarily mean 'temple with gold roof' and Manikkavacakar did not use the term in this sense. The fifth concludes that Manikka vacakar lived in the 3rd century and certainly not later than the 4th century of the Christian era.

According to Sesha Aiyer, *Tirupperuntuṟai* (திருப்பெருந்துறை) was none other than Vaikam in North Travancore. (P. 37)

Manikka Vacagar and the early Christians of Malabar, Ponnambalam Pillai, T., T. A. I (1909) 4, 57-82

This is an interesting search into the truthfulness of the statement that Manikkavacakar converted Christians back and brought to the fold of Saivism. The discussion is made in the light of literary and to a certain degree historical evidences. It concludes that (1) *Tirupperuntuṟai* is to be identified with Tiruppunitura, the seat of His Highness the Rajah of Cochin, since horses could be had from the West coast through the Arabs, (2) and that the saint Manikka vacakar did visit the Malabar coast, and carried on his labours of Proselytism amongst the native Christians of the Syrian Church, the reconverts being called Manigramakars after the Saint. (P. 79)

Manikkavacakar's Date*

(1) 1st or 2nd C. A. D.

Thirumalaikolundu Pillai, S. A., S. D. V, 6, 7 & 8

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* Several opinions regarding the date of Manikkavacakar are listed here in the chronological order for the benefit of the user. The different sources where these are collected from and the various critics who had held these opinions are also referred to. (see T. A. I. 4)

Suriyanarayana Sastri, V. G. (The Indian Review, 1901 April)

Ponnambalam Pillai, T. (The Malabar Qly. Review Vol. III. P. 202.)

(2) 3rd c. A. D.

Pandit Vedachalam Pillai. (M. C. C. Magazine, 1904)

(3) Last quarter of the 4th c. A. D.

Sesha Aiyar, K. G. (M. C. C. Magazine, 1901 September).

(4) 7th c. A. D.

Wilson. (Descriptive Catalogue of the Mackenzie Collection, Higginbotham's reprint, P. 39)

(5) About the 7th or 8th C. not later than 9th C.

Dr. Pope, G. U. (Tiruvacagam, Introduction).

(6) 9th c. A. D.

Innes, a late High Court Judge, Madras. (The Indian Magazine & Review Dec. 1900. The Imperial & Asiatic Qly. Review Apr. 1902)

Julien, Vinson. (The Malabar Qly. Review Vol. VII, P. 112)

(7) Sometime between the middle of the 8th and the 10th Cs. Rev. Mr. Goudie. (M. C. C. Magazine, August, 1902)

(8) Manikkavacakar crossed over to Ceylon in 819 A. D. Mr. Nelson. (Madura Manual I, P. 53.)

(9) End of the 10th C., or beginning of the 11th C. Gopinath Rao. (M. C. C. Magazine, June 1905)

(10) 13th or 14th C.

Reinhold Rost. (The Encyclopaedia Britannica, Vol. 25, Tamils.)

Dr. Rost and others, relied on the fallacious note of Dr. Burnell's footnote in his South Indian Palaeography. Prof. Sundaram Pillai ignored this as 'a veritable nest of errors', in his '*Some Milestones*', PP. 10-15

Manimekalai, Gunasegaram, S J., T. C. X (1963) 2, 42–52

A convincing rejoinder to Prof. Vaiyapuri Pillai's argument with regard to its date of composition. This determines as the 2nd or 3rd c. A. D.

Manimekhalai, Anavaratavinayakam Pillai, S., S. D. IV (1900) 5, 109–115

A review of Dr. U. V. S. Aiyar's 1st edition. This review talks about the Preface, author, the biography of Gautama, Buddhistic tenets and at length, about the Buddha Sangam. Much less about the subject matter of the poem is discussed.

Modern Tamil prose, Trends in, Lakshmanan Chettiar, S. M. L., T. C. II (1953) 2, 158-163

A short survey of the development of Prose literature in Tamil, from the commentators down to the writers in the early 50s; points out the characteristic features of the individuals treated.

Monetary system of South India, Rengachari, T. M. & Desikachari, T., S. D. VIII (1907) 7, 220–225

Discusses the monetary system of the given area from Pandiyas and Cholas. Since the extrinsic value cannot be at this dim end of the period surmised, it seems, the authors go into the question of deciding the weights, size, and the metals used in such coinage. But they categorically refuse to consider facts to be corroborated either from literature or from inscriptions.

Mullaippattu, Chelvakesavaroya Mudaliar, T., S. D. I (1897) 6, 134–136

Descriptive paraphrase.

Mullaippattu, A study, Kandaswamy Mudaliar, V., T. C. IV (1955) 3, 258-262

This is not a study; some 44 (24-67) lines of the Idyll have been translated into English verse of hexameters. Added to is some prose paraphrase.

Murugu, The word, Coomaraswamy, S. W., S. D. III (1900) 10 & 11, 222

Gives 10 shades of difference in meaning for the word "Murugu".

Muslim Literature in Tamil, Subramoniam, V. I., T. C. IV (1955) 1, 73-89

Critical brief survey; more informative and useful; vide 'Islamic Poetry in Tamil.'

Muttollayiram, Thompson, M. S. H., T. C. IX (1961) 4, 335-342

Considers various opinions with regard to its date of composition but concludes at cross-roads, relegating the problem to an abler pen. Some ten stanzas are rendered into English prose.

Nacchinarkkiniyar: A study, Anavaratavinayakam Pillai, S., S. D. IV (1900) 2, 39-46; 3, 68-71; 5, 115-118 (from M.C.C. Magazine.)

An assessment of *Naccinārkkiniyar's* contribution to Tamil by his commentaries; pays good tribute to his scholarship, power of expression, clarity of thought, extraordinary memory, impartiality, seriousness, critical spirit, etc. Disapproves of Dr. Hower's criticism of *Naccinārkkiniyar's* style and plan of commentary to *Cintāmaṇi.*

Nakkirar, The earliest Tamil Mystic, Meenakshisundaran, T. P., T. C. VI (1957) 4, 309-318

A study of *Tirumurukāṟṟuppaṭai* viewed from the art-motif point of view; distinguishes it as better than the other idylls in its theme. And thereby *Nakkīrar* is concluded to be the earliest mystic of our literature.

Nammalvar, St., Chelvakesavaroya Mudaliar, T., S. D. III (1899) 5, 100-102

The article concludes : "From all this it appears to us that Nammalvar should have lived in the age of third Sangam."

Nandikkalambagam, Narayanasvami, M. K. & Gopinath, T. A., S. D. X (1909) 5, 165-167 ; 6, 210-213

The work is scrutinised with historical interest. As such the hero of the work Nandivarman is discussed at length in relation to his title, capitals, his territory, his surnames, etc., in the light of inscriptional and epigraphical evidences. The authors opine that he might have ruled during the middle of the 9th c. A. D.

Nature and the Natural in Kalyanasundaranar, Thani Nayagam, Xavier S., T. C. X (1963) 4, 1-20

A useful piece of criticism on Thiru. V. K. The concept of Nature and the Natural in his works is well analysed and interpreted.

Nature in ancient Tamil poetry, Ethical interpretation of, Thani Nayagam, Xavier S., T. C. I (1952) 3 & 4, 186-196

Discusses the mode and convention of the Tamil poets in imparting ethical instructions through images of Nature such as bees, deer, elephant, crab, trees, flowers, etc.

Nayanars (Tamil) in Telugu Literature, Athilakshmi, T. C. VI (1957) 1, 71-77

Shows how the Bakthi-cult of Nayanmars had influenced the Telugu Literature of the 12th century.

Novelist of the city of Madras, Thani Nayagam, Xavier S., T. C. X (1963) 2, 1-18

A critique on Dr. M. Varadarajan's novels; touches on the environmental, social, educational, and moral aspects of the novels. That a scholar, a teacher and a moralist turned a novelist is true and hence his being pedagogic cannot be helped.

Palamoli Nanuru (Tamil Book of Proverbs), David, H.S., T. C. IX (1961) 2, 151-180

A critical introduction to the study of *Paḷamoḻi Nāṉūṟu*, the aspect of his criticism being solely one pertaining to printing, index making and cataloguing words of different origin differently used.

Palamoli Nanuru (Tamil Book of Proverbs), David, H. S., T. C. X (1963) 4, 67–106

Second instalment on *Paḷamoḻi Nāṉūṟu*. The critic seeks internal evidences for the mention of some persons in the book, like *Pāri, Pēkaṉ*, etc., and traces some 9 persons. The essay is Coleridgean in digression.

Paranar, Jesudasan, C., T. C. III (1954) 3 & 4, 269–284

Description of some of Paranar's poems.

Parankunru, A short note on, Paramasivan, K., T. C. X (1963) 2, 95–97

A convincing denial of Prof. Vaiyapuri Pillai's argument that Parankunru as a shrine of Lord Muruga came to be known only after or during the 7th c. A.D. This article shows with evidences from *Akanāṉūṟu* that it was known so even during the days of *Caṅkam*.

Parimelalagar, Savariroyan, D., T. A. II (1913) 1, 53 (Foot note)

This footnote states that the commentator *Parimēlaḷakar* was not a Brahmin of Kancheepuram but was a member of the *Gurukkaḷ* family of the *Veli Kanda Nadar* in Kadayam of Tirunelveli District. He adds that he was a Saivite as his name is after the God-Siva, that he belonged to the 15th c. A.D. and that he had a son by name Kumarasamy Gurukkal who was also a poet and the author of the work, 'Adiramayanam.'

Passionless Passion, Vanmikanathan, G., T. C. V (1956) 3, 231–250

Faithful interpretation of the soul and aim of Manikkavacakar, with special reference to *Tiruvācakam*. The author

subdivides the book into 4 Kandams or Books. The title 'Passionless Passion' is given to Book III comprising 16 decads from the *Tiruvempāvai* to the *Kōyiltiruppatikam*.

Pattupattu, The age of, Ramalingam Chettiar, T. A., T. A. I (1911) 9, 49–72

It is an inquiry into the question of fixing the date of composition of the Idylls in *Pattuppāṭṭu* and the date of collection as such. This inquiry is of the opinion that it would have taken about a century between the writing of the earliest and of the latest of them; that the ten idylls were written during the two centuries from 50 A. D. to 250 A. D. which is the Augustan Age of Tamil literature and that the collection of *Pattuppāṭṭu* "ought to have been made before the 8th c."

Two short appendices are provided at the end of the inquiry. The first provides a tentative list of the dynastic lineage of the Cheras, the Cholas and the Pandiyas. The second is a table wherein some Tamil works and their probable collective periods are suggestively given.

Pavanandi, critic and teacher, Puranalingam Pillai, M.S., S.D. XII (1911) 2, 85–89 (reprint from Indian Patriot)

A useful interpretation of the exordium (Payiram) of *Naṉṉūl.* Pavananti's opinions with regard to the nature of literary works – original, adaptive and allied – with their beauties and faults, and his aphorisms of pedagogics are lucidly summarised. Mr. Pillai's assessment of Pavananti is of historical estimate.

Pavanandi, critic and teacher, Puranalingam Pillai, M.S., T.A. II (1913) 1, 27–33

A useful interpretation of the exordium (Payiram) of *Naṉṉūl.* Pavananti's opinions with regard to the nature of literary works—original, adaptive and allied—with their beauties and faults, and his aphorisms of pedagogics are lucidly summarised. Mr. Pillai's (estimate) assessment of Pavananti is *historical.*

Poet of Revolt, Gunasegaram, S.J., T.C. VIII (1959) 2, 71-80

Descriptive criticism; shows how Bharathi Thasan accepts the literary tradition and enriches it by his fresh contributions. His revolt either in choosing the subject or in using the popular idiom of the language, is shown to be directed towards social reform. That is, his main concern was the man in the street.

Problem of Evil, Alkondavilli, G., S. D. III (1900) 10 & 11, 218-220; IV (1900) 1, 10-12; 2, 35-36; 3, 65-68; 4, 91-94; 6, 136-141; IV (1901) 8, 177-181; 9, 201-205

Very stimulating articles. The readers are introduced to a new concept of the universal problem of the phenomenon of Evil.

Problem of Evil. (Appendix), Govindacharya Svamin, A., S.D. V (1901) 1 & 2, 24-30

In spite of the change in the authorship the subject matter is continued from the above.

Purananuru – the 400 lyrics, Pope, G.U., T.A I (1910) 6, 45-77 (a reprint from Indian Antiquary and S. Deepika)

It is only a selection of Dr. Pope's translations. To every lyric translated, Pope either prefixes or adds detailed explanations with regard to the king in whose praise it is sung and the poet and other particulars gathered from the same work or from other collections like *Pattuppāṭṭu,* etc. The literary personality of the translator shines well through his translations and explanations.

Ramayana and its influence on the Literature, Drama and Art of South and South-East Asia, Singaravelu, S., T C XII (1966) 4, 303-314

Traces out the spread of Ramayana cult, myth and tradition into the social and literary spheres of the area under study. Both diachronic and synchronic analyses are applied in tracing out the influence.

Regional Concept in Tamil Literature, Selvanayagam, S., JOTS (IATR) I (1969) 1, 155–166

Geographical description and discussion of the five-fold classification of land in Tamil literature. His explanation with regard to *Pālai* is open to discussion.

Regional Nationalism in the 20th C. Tamil Literature, Thani Nayagam, Xavier S., T. C. X (1963) 1, 1–23

Analytic survey of the 20th c Tamil Literature; inclined towards the tension between loyalties to one's region and nation.

Religion in Sangam Literature and in Devotional Literature, Concepts of, Arumuga Mudaliar, S., T. C. XI (1964) 3, 252-271

Cogent desciption of works of various religious sects in the south.

Research in South-East Asia and in the Far-East, Filliozat, Jean, T.C. XII (1966) 2 & 3, 109-116

Stresses the importance of doing research work in the field of cultural relations. The contribution of the Tamils in effecting the commercial and cultural intercourse between Tamil Nad and the regions under survey is well brought out

Research studies, Recent progress in, Vaiyapuri Pillai, S., T.C. I. (1952) 1, 16–26

Takes stock of contemporary research work. Provides useful guidelines and suggests some projects.

Sambandha and Tirumangai, The age of, Virabadra Mudaliar, T., S.D. I (1898) 9, 212-214

The metrical systems of these two devotional poets are compared and made use of in the discussion of their Age.

Sangam Literature, The philosophic stage of development in, Thani Nayagam, Xavier S., T.C. VII (1958) 1, 1-15

Discusses the evolution of city civilization where the philosopher succeeds the bard or the poet, as the educator. The Kural, according to the author, belongs to this stage.

Schweitzer, the world's greatest man and the Kural, Senthamilan, A., T.C. III (1954) 2, 69–76

Schweitzer's love and admiration for the Kural as an ethical piece is well brought out.

Short Story and its development in Tamil, Chidambaranatha Chettiar, A., T C. IV (1955) 3, 227–238

A specimen of objective criticism thematically classified; diachronic as well as synchronic analysis; though brief it is comprehensive in its approach and complete in achievement.

Silappathikaram, Gleanings from the, Mudaliyar, V.S., T.C. VII (1958) 2, 170–182

Gives a brief summary of *Kaṇṇaki's* chastity in its two phases as *Aṟakkaṟpu* and *Maṟakkaṟpu.*

Similes from Kambar, Myleru, C. R., T. C. VII (1958) 3, 251-262

Paraphrasing of some of the similes from Kamba Ramayanam.

Similes in Cankam Literature, Lourduswamy, P., T. C. II (1953) 1, 79-87

Descriptive criticism; tries to show how the similes (Nature Fauna & Flora) are scientifically apt, too.

Social ethics in Tirukkural, Popley, H. A., T. C. II (1953) 3 & 4, 261–275

Maintains that the Kural is not an adaptation of Arthasastra; deals mainly with *Poruṭpāl* and shows it to be a treatise on social ethics. Some stanzas are also rendered into English.

Somasunthera pulavar of Navaliyur, Jaffna, Arulnandhy, K.S., T. C. III (1954) 1, 47-60

Biographical and evaluative sketch of the poet.

Song world in Tamil - A glimpse, Chidambaranatha Mudaliar, T. K., T. C. II (1953) 2, 119–126

Appreciative paraphrase of some eight poems of different periods rendered into English prose and verse forms.

Swaminatha Aiyar, Editor and Writer, Moraes, Francis, T. C. IV (1955) 1, 40–52

A brief assessment of Dr. Aiyar's contribution to Tamil.

Tamil Book of Proverbs (Palamoli Nanuru), David, H. S., T. C. IX (1961) 2, 151–180

A critical introduction to the study of *Paḻamoḻi Nāṉūṟu,* aspect of his criticism being solely one pertaining to printing, index making and cataloguing words of different origins differently used.

Tamil Book of Proverbs (Palamoli Nanuru), David H. S., T.C. X (1963) 4, 67-106

Second instalment on *Paḻamoḻi Nāṉūṟu.* The critic seeks internal evidences for the mention of some persons in the book, like *Pāri, Pēkaṉ,* etc., and traces some 9 persons. The essay is Coleridgean in digression.

Tamil Catholic Literature in Ceylon, Peiris, Edmund, T. C. II (1953) 3 & 4, 229–244

An annotated list of Tamil Catholic literature from the 16th to the 18th C. Many books are cited with useful exposition or reference or gist as the mention demands.

Tamil Classics and Tamilagam, Bharathi, S.S., S.D. XIV (1913) 1, 1-24

Study of the Age of ancient Tamil, *Tolkāppiyam,* etc., cogent and discursive.

Tamil Culture in Thiruvalluvar, Paul Nadar, A.C., T.C. I (1952) 2, 114-122

Distinguishes the concepts of Tamil Culture from the rest as Sanskrit culture, etc.. as it is now found in the Kural. He is of the opinion that there may be some interpolations including the arrangements and classifications of the chapters.

Tamil Epic, The study of, Beck, Brenda E.F., JOTS (IITS) (1972) 1, 23–38

Several versions (oral and written) of the story of *Cilappatikāram* are presented and compared. The versions examined

range from *Iḷaṅkō's* epic to K. V. Pillai's drama. That all these literary, traditional and oral versions focus on ethical instruction is brought out.

Tamil Folk Drama in Ceylon, Vithiananthan, S., T C XI (1964) 2, 165–172

Good description of the Tamil Folk dramas in Ceylon; distinguishes the merits and demerits of such dramas in the modern context.

Tamilian Antiquities, Some stray thoughts on, Tamby Pillai, V.J., S.D. V (1902) 11, 168-173

A rejoinder to Prof. M. Rangachariar's view of Dravidian Sociology. Refutes his opinions on historical, literary, social and traditional bases.

Tamilian Ideal of manly effort, Chidambaranatha Chettiar, A., T.C. I (1952) 1, 43–46

Descriptive criticism; elucidation of the Tamil concept that man should live by his own endeavours against all odds rather than by relying on his inherited property, glory, etc.

Tamil Language in the modern world, Franklin, Albert B., JOTS (IITS) (1972) 1, 9–22

With a brief survey of the development of Tamil Language as a medium of modern writing and of some Pre–Independent writers, it mainly focuses on contemporary fiction. It is a close analysis of its main trends and of the exponents of its different ramifications like short story and novel, appearing serially and in book form.

Tamil literary studies, Apperception in, Thani Nayagam, Xavier S., T.C. XII (1966) 2 & 3, 181-192

Proposes some areas of study to help criticism widen and suggests useful guidelines along which criticism can be developed. Much stress is rightly laid on *Macro Context*.

Tamil Literature as a source material of History, Pillay, K. K., JOTS (IATR) I (1969) 1, 115-138

Critically examines and evaluates the validity of Tamil literary works since the Age of *Caṅkam;* quite objective in

approach and reveals their increased usefulness as a source material of History.

Tamil Literature, A short sketch of, Tirumalaikolundu Pillai, S.A., S.D. IV (1900) 1, 12–18; 4, 85–89; 7, 161–167

Introductory Part.

Tamil Literature, A short sketch of, Tirumalaikolundu Pillai, S.A., S.D. IV (1901) 9, 198–201; 10, 221–235; 11, 245-254

Patrons like *Ēḻu Vaḷḷalkaḷ*, works such as *Pattuppāṭṭu*, *Eṭṭuttokai* and *Patiṉeṇkiḻkkaṇakku* are dealt with at length.

Tamil Literature, A short sketch of, Tirumalaikolundu Pillai, S.A., S.D. V (1901) 6 & 7, 85–90; V (1902) 8, 113-119; VI (1902) 1, 1–6

Deals with Manikkavacakar and his date.

This history consists of 22 chapters. It accepts and admits of all traditionally recorded facts as proven ones. Dependability is, therefore, not so healthy, even though the fire and enthusiasm that have gone forth into its making are laudable. It posits, for example, for Manikkavacakar's era as "sometime before the birth of Christ."

Tamil Literature, Some milestones in the history of or Tirujanasambandha, The age of, Sundaram Pillay, P., T.A. I (1909) 3, 1–65

The inquiry is based as far as possible on epigraphic and archaeological evidences. Though literary works are also used as evidences it carefully excludes narrations nurtured by miracles and myths.

Dr. Burnell, Dr. Caldwell, Dr. Hulzch and Dr. Nelson are the chief figures whose fabricated theories and assumptions are refuted.

After a detailed discussion the inquiry concludes (1) that Sambandha, the Saiva saint lived earlier than Sankaracharya (2) that Sambandha was the first great

adversary to Jainism in south India, and (3) that Sambandha "lived and laboured in the 7th century of the Christian era."

Tamil Literature, The Augustan Age of, Krishnaswamy Aiyengar, S., T.A. I (1909) 5, 23-54. (a reprint from the Indian Antiquary, Bombay).

Discusses the issue of fixing a probable date for *Caṅkam* from literary, historical and epigraphical angles. Concludes that the period of the greatest literary activity in Tamil must thus be put down as the second and third centuries of the Christian era at the latest; that the 2nd c. A.D. is the era of *Ceṅkuṭṭuvaṉ*; that *Karikāl Cōḻaṉ*, *Pāṇṭiyaṉ Neṭuñceḻiyaṉ* and *Cēraṉ Ceṅkuṭṭuvaṉ* belonged to the same generations and that during the same period lived the poets, *Auvaiyār, Paraṇar, Kapilar, Tiruvaḷḷuvar, Iḷaṅkōvaṭikaḷ, Cāttaṉār, Nakkīrar*, etc. Some of the points like grouping of the poets and kings as contemporaries need corroboration.

Tamil Marriages, Patterns of early, Manickavasagom, M.E., T.C. XI (1964) 4, 329-338

Well organised study which employs the method of touching the ancient literary evidences on the stone of persisting vestiges of our culture; the resultant patterns are (1) the romantic type, (2) the bride-price type, (3) the heroic type and (4) the second marriage type while the first wife is alive.

Tamil Nayanars in Telugu Literature, Athilakshmi, T.C. VI (1957) 1, 71-77

Shows how the Bakthi-cult of *Nāyaṉmārs* influenced the Telugu literature of the 12th Century.

Tamilology, Progress in, Singaravelu, S., T.C. XI (1964) 1, 96-113

Useful as it catalogues papers and works of research in various fields upto 1963.

Tamil Poetry, Introduction to, Chidambaranatha Chettiar, A., T.C. VII (1958) 1, 56–75

A succinct survey of Tamil literature from the Age of *Caṅkam* to that of Bharathi. Useful introduction.

Tamil Poetry 2000 years ago, Zvelebil, Kamil, T.C. X (1963) 2, 19–30

Introductory in nature; speaks of the *Caṅkam* works in laudatory tone for their intrinsic value and beauty as literature.

Tamil Proverbs, Lazarus, J., T.A. II (1914) 2, 45-68

The whole body of Tamil Proverbs is analysed in this paper. God, Men, morals, materials and animals are some of the items under which discussion is held. The very nature of the Tamil mind and life is brought out by this deep and critical study of Tamil proverbs which according to Rev. Lazarus are more reliable than mere poetry in feeling the pulse of the Tamil race.

Tamils said it all with Flowers, Thani Nayagam, Xavier S., T.C. II (1953) 2, 164–175

Descriptive criticism; discusses how the ancient Tamils lived so closely with nature that the flowers, trees, etc., were thematically used in *Caṅkam* literature. Chiefly *Vēṅkai*, *Kāntaḷ*, *Kaṭampu*, etc., are treated.

Tamil Studies, Two decades of, Thani Nayagam, Xavier S., JOTS (IATR) I (1969) 1, 1–19

A brief global survey of developments in Tamil studies during the 50's and 60's. It provides useful guidelines with regard to the areas to be covered.

Tamil, the origin of the name, Coomaraswamy, S.W., S.D. XIII (1912) 1, 17–31

Discusses and denies the concept of Aryan derivation for the word Tamil as *tṟamiḷa* (த்றமிள)> *tamiḷa* (தமிள)> *tamiḻ* (தமிழ்). He tries to present it as தம+ழ் and gives various examples in support.

Tataka in other Literatures, Meenakshisundaran, T.P., T.C. IV (1955) 3, 221-226

Various versions of the episode are critically discussed.

Ten Tamil Idylls, The (Idylls I & VII), Sundaram Pillay, P., T.A. I (1909) 5, 55-77. (a reprint from M.C.C. Magazine Vol. 8, March 1891)

Of the ten idylls the first and the seventh by *Nakkīrar* are taken for discussion. Placing him in the small centuries of this era, he discusses the merits of the two idylls. To him *Neṭunalvāṭai* is more ancient than the first as evidenced by the varied and increased use of grammatical endings, Sanskritic words and conceits, etc. He considers the traditional story of *Nakkīrar* and Lord Siva over the issue of natural fragrance as a panegyric to the poet's love of nature and realism in thought and expression. The two idylls are shown to be contrastive with regard to their central aim, vocabulary and literary conceits. Prof. Pillai's warmth of love and appreciation of *Neṭunalvāṭai* is convincing.

Thiru T. V. K the living, Meenakshisundaran, T.P., T.C. VII (1958) 1. 16-21

A critical study of T.V.K.'s prose works; his contribution to a new and vigorous prose style peculiar to the grace and elegance of Tamil Language is well brought out.

Thiruvalluvar's Choice – Form and Themes, Natarajan, B., T.C. II (1953) 3 & 4, 255–260

Aesthetic criticism; brushes away the biographical account as false; shows the Kural as ethics in poetry and poetry of ethics.

Thiruvalluvar's message to the world, Chidambaranatha Chettiar, A., T. C. IX (1961) 2, 101–107

Introductory in nature; only those chapters that deal with material advancements are discussed. May be so to suit the aptitude of the audience. (Moscow, Russia.)

Thiruvalluvar, Tamil Culture in, Paul Nadar, A.C., T.C. I (1952) 2, 114-122

Distinguishes the concepts of Tamil culture from the rest as Sanskrit culture, etc., as it is now found in the Kural. He is of the opinion that there may be some interpolations including the arrangements and classifications of the chapters.

Thiru V. Kalyanasundaranar, Nature and the Natural in, Thani Nayagam, Xavier S., T. C. X (1963) 4, 1-20

A useful piece of criticism on Thiru V.K. The concept of Nature and the Natural in his works is well analysed and interpreted.

Thiru V. Kalyanasundaranar's concept of caste, Visswanathan, E.Sa., T.C. XI (1964) 3, 226-251

Traces out and illustrates the evolution of Thiru V.K.'s concept of caste. His suggestions to help bring about a casteless society are given.

Tirujanasambandha, The age of or Tamil Literature, Some milestones in the history of, Sundaram Pillay, P., T. A. I (1909) 3, 1-65

The inquiry is based as far as possible on epigraphic and archaeological evidences. Though literary works are also used as evidences it carefully excludes narrations nurtured by miracles and myths.

Dr. Burnell, Dr. Caldwell, Dr. Hulzch, and Dr. Nelson are the chief figures whose fabricated theories and assumptions are refuted.

After a detailed discussion the inquiry concludes (1) that Sambandha, the Saiva saint lived earlier than Sankaracharya, (2) that Sambandha was the first great adversary to Jainism in South India and (3) that Sambandha "lived and laboured in the 7th century of the Christian era."

Tirukkural, Social ethics in, Popley, H.A., T.C. II (1953) 3 & 4, 261-275

Maintains that the Kural is not an adaptation of the Artha-sastra; deals mainly with *Poruḷpāl* and shows it to be a

treatise on social ethics. Some stanzas are also rendered into English.

Tirukkural, Some notes on, Chelvakesavaroya Mudaliyar, T., S.D. V (1902) 8, 138-140

Differs from *Parimēlaḷakar* in two points. 1. *Kaṭavuḷ Vāḻttu* is not an invocation to any Deity. (First Chapter is the summum bonnum of his work)

2. The order of *Poruṭpāl* is not consistent. *Oḻipiyal* should be called *Kuṭiyiyal.*

Tirumangai and Sambandha, The Age of, Virabadra Mudaliar, T., S.D. I (1898) 9, 212-214

The metrical systems of these two devotional poets are compared and made use of in the discussion of their Age.

Tirumankai Alvar, The Age of, Virabadra Mudaliar, T., S.D. I (1897) 6, 136-140

Discusses the question of fixing the Age of the Alvar. Method used is, quite interestingly, one which considers metrical measures employed as the basis of enquiry. Concludes that *Tēvāram* and the songs of the Alvar belong to the same Age.

Tiruvacagam, Verities of, Vanmikanathan, G., T.C. II (1953) 3 & 4, 283-302

Comparative study of *Tiruvācakam* with the works of Rumi, the 13th century Persian Poet; descriptive criticism.

Tiruvalluvar, The political philosophy of, Jesudoss, D.I., T.C. II (1953) 2, 142-152

That morality and ethics is the corner stone of the Kural is reasonably brought out; compares favourably with all the salient exponents of Political philosophy, Eastern and Western.

Todas: their origin and affinities, Jivaratnam, M., S.D. VIII (1907) 2, 33-42; 4, 123-127; 5, 145-150; 7, 215-219; 8, 231-236

Descriptive.

Tolkappiyam, An introduction to the study of, Manickam, V. Sp., JOTS (IITS) (1972) I, 39–42

Stresses the importance of the study of *Tolkāppiyam*; not the language part of it alone, but also the salient part of *Tolkāppiyam* viz., *Poruḷatikāram* to understand the culture of the ancient Tamils. Such study will reveal the universality of the subject matter treated therein.

Tolkappiyam, The earliest record, Thani Nayagam, Xavier S., JOTS (IITS) (1972) I, 61–70

A good introduction to *Tolkāppiyam*. Every *iyal* of the three parts is succinctly explained. Especially the elucida tion of *Poruḷatikāram* is quite revealing. The notion of Sanskrit influence is denied without much ado.

Tolkappiyar's Literary Theory, Meenakshisundaran, T.P., T.C. XII (1966) 2 & 3, 117–125

Various strata of Poetry are discussed; most of them are related to the language part of composition.

Tolkappiyar, Theory of Poetry in, Meenakshisundaran, T.P., T.C. I (1952) 2, 104–113

An appreciation of *Tolkāppiyar's* poetics.

Translation of Cankam Literature, Marr, J.R., T.C. XII (1966) 2 & 3, 223–229

Discusses the need of proper usage of the languages into which works are translated; concludes that *Caṅkam* poetry will not, if properly rendered into English, sound classical, but only mediaeval and modern in spirit.

Valaiyapathi and Kundalakesi, Balasubramania Mudaliar, N., S. D. II (1899) 10, 225–227

Synopsis of the two works in lucid English prose.

Vedanayagam Pillai, Moraes, Francis, T.C. X (1963) 2, 31–41

Brief survey of Pillai's contribution to Tamil poetry and prose. He is discussed as the pioneer in novels and as the first advocate for Women's freedom.

Vibhishnan Buddhi, Puranalingam Pillai, M. S., T. A. II (1914) 2, 77-84

A study into the righteousness of the character of Vibhishnan in view of his desertion of his brother Ravana in the hour of dire need and of his infamous alliance with Ram, the destroyer of his own Family and Race. He is shown to be a coward of the rankest type and a selfish, scheming and villainous brother.

V.V.S. Aiyar's approach to Kambar, Jesudasan, C., T.C. IV (1955) 4, 301-311

Aiyar's aim is moderate and introductory. Omissions and commissions in his work are listed. But it seems that the critic tries to find what the author has not intended to do.

Western knowledge of Tamil, Rutnaswamy, M., T.C I (1952) 1, 9-13

A plea to spread the Culture, Language and Literature of the Tamils among the Western peoples.

எழினி—யவனிகா, வேங்கடசாமி, மயிலை, சீனி, T.C. IX (1961) 4, 387-394

Discusses and determines beyond doubt that the term *eḻiṉi* is not a derivative of Sanskrit 'yavanika', but the other way round.

கடவுள் வாழ்த்துப் பாடிய பெருந்தேவனார், சுப்பிரமணியன், த., T.C. X (1963) 1, 87-97

Distinguishes the two poets of the same name. Also discusses hypothetically how the *eṭṭuttokai* could have been compiled and how each of them was given an 'invocatory poem'. (*Kaṭavuḷ Vāḻttu*)

கம்பரும் சமய வளர்ச்சியும், எதிராஜுலு நாயுடு, ஜி., T.C. VIII (1959) 4, 325-336

Brings out the poet's religious tolerance. His characters and descriptions are cited in illustration that Kambar was catholic in his attitude towards several religions.

காவிரியின் கரையில் இலக்கியம், பழனி, எம். T.C. X (1963) 2, 53–71

Merely lists books and poems which either mention the river Kaviri or are said to have been composed in places on the banks of the river Kaviri.

சிலப்பதிகாரம் குடிமக்கள் காப்பியமா? சிவப்பிரகாசம், வை. கா., T.C. IX (1961) 2, 131–144

Sociological approach; appears, at the outset, to be at logger heads with the view that *Cilappatikāram* is a popular epic (*Kuṭimakkaḷ Kāppiyam*); but, however, concludes in confirmation of the label. *Kōvalaṉ* is the chief character under study. His heroship is claimed not in virtue of his social prestige and fabulous property, but in virtue of his propriety of being quite humane to the populace.

தமிழ்ச் சங்கமும் ஈழநாடும், முத்துத்தம்பி பிள்ளை, A., T.A. II (1913) 1, 93–98 (reprint from செந்தமிழ்)

This paper asserts that royal poets like *Muṭinākar* and *Iḷanākar*, and poets like Neelakantan, the commentator *Aṭiyārkkunallār* and chieftains like *Kumaṇaṉ*, *Eḻiṉi Piṭṭaṅ-koṟṟaṉ* were all citizens of *Iḻa* (ஈழ) *maṇṭilam* which freely participated in the activities of the three *caṅkams*. In support, the occurrence of the same names in Ceylon alone is given. This fact is attested neither by history nor by epigraphic or archaeological facts in which case this argument will not hold water. (cp. the place names in the U.S A. with those of the U.K. and of Europe)

புறக்கணிப்பு வரதராசனார், மு., T.C. IX (1961) 3, 263–270

Quite penetrating and absorbing piece of aesthetic criticism wherein blend the textual and the psychological aspects; focus of discussion falls on the negligence of *Mātavi* by *Kōvalaṉ*, even after the realisation of his own misunderstanding.

வள்ளுவர் கண்ட மனிதன், திருநாவுக்கரசு, க. த., JOTS (IITS) (1972) 2, 84-88

Establishes that the Kural is of Tamil origin and that its composition might have been necessitated by the moral laxity found in the contemporary society due to the free mixing up of foreign peoples. The word *Maṉitaṉ* is under study and its *Caṅkam* equivalents are noted. Valluvar's concept of 'Man,' in contrast with animal as well as man without the human attribute-Reason-is the objective of this article.

வீரத்தாய்மார், இராகவய்யங்கார், மு., T.A. I (1911) 9, 73-85

It describes how the ladies of the ancient Tamil Nad had been virtuous, courageous and were ready to rise to the occasion which demanded mainly valour, too. This description includes lyrics of *Puṟam* type which were either composed by poetesses or by poets on such brave and valorous ladies.

Philosophy and Religion

Anava, The concept of, in Saiva Siddhanta, Jesudoss, D.I., T.C. III (1954) 3 & 4, 250–268

Theological discussion of the concept of *Āṇavā* in the system of Saivite philosophy.

Arumuga Navalar, Ponnambalam Pillai, T., S.D. XIII (1913) 9, 391–397

Brief sketch; outlines his services to the cause of Tamil Language and Literature and to that of Saivism, stemming the ebullient tide of Christianity.

Asoka and the spread of Buddhism in Cheranadu, Alexander, P.C., T.C. I (1952) 2, 125–131

Concludes that Buddhism was ushered in into South India only after the advent of the missionaries of Asoka into the South.

Bakavatam into French (Mariadas Pillai, A note on), Bissoondoyal, B., T.C. XII (1966) 4, 315–318

Mr. Pillai translated Bakavatam into French. The essay informs that one Ariel and one Louis Jacolliot have translated the Kural into French in part.

Buddhism, Asoka and the spread of, in Cheranadu, Alexander, P.C., T.C. I (1952) 2, 125–131

Concludes that Buddhism was ushered in into South India only after the advent of the missionaries of Asoka into the South.

Indian thought and Roman stoicism, Thani Nayagam, Xavier S., T.C. X (1963) 3, 1-36

Comparison of popular, scholarly and saintly attitudes of Life between Rome and India.

Indian thought, A seminal period of, Thani Nayagam, Xavier S., T.C. VI (1957) 1, 4–18 ; 3, 235–245

India and Greece are compared in respect of the evolution of their respective systems of Thought, both social and and spiritual.

Kannappar, the hunter saint, Anavaratavinayakam Pillai, S., S.D. VI (1902) 1, 11-13

This is a paraphrase in English of the story of the hunter saint *Kaṇṇappar*. It is not purely literary in view. The paraphrase is incomplete.

Manickavachakar, St., Editor, S.D. V (1902) 12, 202–205

It discusses the point why the name of Manikkavacakar is omitted from the list of *Nāyaṉmārs* in *Periyapurāṇam*. After considering many arguments forwarded, the editor concludes that he must have been included in the phrase *'Poyyaṭimai yillāta Pulavar'*.

Manikkavacakopanisad, Vanmikanathan, G., T.C. III (1954) 3 & 4, 231–249

Tiruvācakam is shown to be a sort of Upanishad.

Mariadas Pillai, A note on (Bakavatam into French), Bissoondoyal, B., T.C. XII (1966) 4, 315–318

Mr. Pillai translated Bakavatam into French. The essay informs that one Ariel and one Louis Jacolliot have translated the Kural into French in part.

Passionless Passion, Vanmikanathan, G., T.C. V (1956) 3, 231–250

Faithful interpretation of the soul and aim of *Māṇikkavācakar* with special reference to *Tiruvācakam.* He subdivides the book into 4 kandams or Books and 'The Passionless Passion' is the title given to Book III, comprising 16 decads from the *Tiruvempāvai* to the *Kōyil tiruppatikam.*

Periyapuranam and Sekkirar, Pope, G.U., S.D. I (1897) 4, 88-91

Introductory. The legend of *Caṇṭēcura Nāyaṉār* is summarised.

Rahu and Ketu, Sivagnanabbodam on, Virabadra Mudaliar, T., S.D. I (1898) 8, 183-184

Study of these two planets in relation to their influence as held by philosophy, tradition and astrology.

Ramalingam Svamigal, Puranalingam Pillai, M.S., S.D. XIII (1913) 12, 539-549

A short sketch of his life before becoming an ascetic and the latter part of his life, mainly through his works.

Religion (popular) among the Ceylon Tamils, Kanapathi Pillai, K., T.C. VIII (1959) 1, 26-31

Speaks about the objects of popular worship like animals such as Cow, Bull, Cobra, and about the cult of Mother Goddess, etc.

Religious landmarks in Pudukkottai, Bazou, Leopold, T. C. VI (1957) 1, 19-30; VII (1958) 4, 370-385

An analytic study of the historical relics such as dolmens, caves, lithic texts, inscriptions, etc., on the bases of which the religious life of the region from ancient times to modern period is built up. The village religious life specially connected with the celebrations of Mother and *Aiyaṉār* receives much attention. Though further continuation is notified, it is not continued in Tamil Culture upto 1966.

Religious revival in Tamil Literature, The period of, Arumuga Mudaliar, S., T.C. VI (1957) 4, 294-308

It tries to attest the literary evidences pertaining to the period in virtue of historical and epigraphical evidences.

Saiva Siddhanta and allied schools, Jesudoss, D.I., T.C. I (1952) 3 & 4, 226–233

A well classified and annotated list of Tamil Saivite works It includes commentaries and translations by scholars, Indian and European.

Saiva Siddhanta as Religion and Philosophy, Seshadri, K., T.C. VIII (1959) 3, 172-177

After explaining that Philosophy and Religion are complementary to each other, it elucidates that Saiva Siddhanta is a religion of Love and a philosophy of Realism.

Saiva Siddhanta Tatva Prakasam, Editor, S.D. III (1900) 10 & 11, 205-212

In question and answer pattern, 97 questions are raised and answered with a view to elucidate the tenets of Saiva Siddhanta.

Saiva Siddhanta, The concept of Anava in, Jesudoss, D.I., T.C III (1954) 3 & 4, 250–268

Theological discussion of the concepts of *Āṇavā* in the system of Saivite philosophy.

Saivism in the pre-Pallava period, Rajamanikkam, M., T.C. V (1956) 4, 328–339

Traces out the prominent religions prevalent in those days and the supremacy of Saivism over the others.

Sambandar, St., Puranalingam Pillai, M.S., S.D. XIV (1913) 1, 27–40

A brief outline of his life with religious overtones.

Sambandhar, Tirugnana, Pope, G.U., S.D. I (1898) 10, 230–237

The article is reproduced from 'The Indian Magazine and Review'. A brief account of the biographical aspect of the saint. No critical analysis is attempted.

Sekkirar and the Periya Puranam, Pope, G.U., S.D. I (1897) 4, 88–91

Introductory. The legend of *Caṇṭēcura Nāyaṉār* is summarised.

Sivagnanabhodam on Rahu and Ketu, Virabadra Mudaliar, T., S.D. I (1898) 8, 183-184

Study of these two planets in relation to their influence as held by philosophy, tradition and astrology.

Siva, The sacred sports of, Editor, S.D. VIII (1908) 11, 1–8 12. 9–12 ; IX (1908) 1, 13-16 ; 2, 17-20; 4, 21–28; 5 & 6, 29–36; 7, 37–44; IX (1909) 10, 45-52; 12, 53-60

Gives the synopsis of every *Tiruviḷaiyāṭal* theme of Lord Siva ; may be useful as a paraphrase or as a source of allusions. These portions form separate appendices to the journal numbers quoted and hence the consecutive run of the pagination.

Small-pox Goddess, Ramanan, V.V., S.D. IV (1901) 284; V (1902) 9 & 10, 140–151

Discusses the cult of *Māriyammaṉ* in South India with Sanskritic bias.

Sri Ranganatha, The island shrine of, Somasundaram, J M., T.C. XI (1964) 4, 353–387

Descriptive and illustrated.

Sundaramurthi Nayanar, Editor, S.D. V (1901) 4 & 5, 67–72

A rejoinder to Pope in connection with his misunderstanding of the significance of Sundarar's marriage with *Caṅkiliyār*.

Sundaramurthi, St. (The life and legends of), Pope, G.U., S.D. V (1901) 3, 41–48

This prose sketch reveals many misunderstandings of the opinions expressed in the book *Periyapurāṇam*.

Tamilian religious thought, The development of, Vipulananda, Swami, T.C. V (1956) 3, 251-266

A diachronic study of the evolution of our religious thought from *Tolkāppiyam* down to Bharathi; though with literary bias, history has lent a helping hand.

Tamil Mystic, The greatest, Maharajan, S., T.C. I (1952) 3 & 4, 181-185

A formal and descriptive criticism of *Tirumūlar* and his work; some six poems are discussed.

Tamil religion, The earliest stage of, David, H. S., T. C. IX (1961) 4, 395-401

Tries to show that the two names *Kaṭavuḷ* and *Cūr* were used to denote God in early Tamil.

Tayumanavar, his life, teachings and mission, Subramaniam, R.S., S.D. XI (1911) 8, 371-374; 9, 396-404; 10, 452-456

A lucid account of the Swami's life and teaching is given; only traditional and literary facts have gone into the making. But, however, as it is only recent past, nothing much unbelievable moss has gathered around this figure, but for the way in which he attained *Samadhi*.

Tirumular, a study in brief, C.V.S., S.D. XIII (1912) 6, 271-281

Summary of the saint's life mostly drawn from traditional sources; no critical element has played its role.

Tiruvacagam, The spiritual value of, Sesha Aiyer, K.G., S.D. XIII (1912) 2, 51-66

Summarised thoughts of the St. *Māṇikkavācakar*.

Tiruvunthiar, Subramaniam, R.S., S.D. VIII (1907) 6, 175-190

A succicnt gist of *Tiruvuntiyār* is given in prose. Besides the text, it also deals with the life of *Uyya Vanta Tēvar* which, of course, does not sound quite critical, since it does not sift the evidences.

Vina Venba, Nallaswami Pillai. J.M., S.D. XIV (1913) 2, 49-55

Versified translation of this short piece of philosophical catechism. Notes are also provided.

Translation

Ainguru Nuru,, Nallaswami Pillai. J.M., S.D., XIII (1913) 9, 415-420

Marutam Vēṭkaippattu is versified with notes wherever necessary.

Appar, Saint, Editor, S.D. III (1899) 6, 119-122; 7, 143-146; III (1900) 8, 171-176

7 stanzas of his *Tēvāram* are versified with elaborate commentary.

Discussion of the saint's life is punctuated by verse translation of some of his stanzas.

Auvai, The sayings of, Gunaratnam, R.R., S.D., XIII (1913) 11, 519-522; XIV (1913) 4, 170-173

30 stanzas of *Mūturai* are versified.

Translation is true to the original.

Bakavatam into French (Mariadas Pillai, A note on), Bissoondoyal, B., T.C XII (1966) 4, 315-318

Mr. Pillai translated Bakavatam into French. The essay informs that one Ariel and one Louis Jacolliot have translated the Kural into French in part.

Bharathi at the cross-roads, Moraes, Francis, T.C. II (1953) 1, 69-78

Some of his poems are translated in the course of this analysis of the life and works of Bharathi.

Bible, The Tentative version or The Navalar version, Kulandran Sabapathy, T.C. VII (1958) 3, 229-250

Does good service in bringing to light the forsaken and forgotten translations of the Bible by *Āṟumuka Nāvalar* completed in 1850.

Cankam Literature, Translation of, Marr, J.R., T.C. XII (1966) 2 & 3, 223-229

Hints at the proper method of translation of works of Tamil into English.

Cilappathikaram (Kannaki's wail), Nallaswami Pillai, J.M., S.D. XIII (1913) 5, 221-228

Versified in dialogue form; the dramatic nature of the scene is well brought out.

Citamparamummanikkovai, Balasubramania Mudaliar, N., S.D. II (1899) 11, 249-250

A portion of *Citamparamummaṇikkōvai* by *Kumara Kuruparar* is translated.

Devaram, Pope, G.U., S.D. XII (1911) 4, 145; 6, 241-244

Some 11 songs of *Campantar* are translated. They are: *Tōṭuṭaiya ceviyaṉ* (தோடுடையசெவியன்) *Muṟṟalāmai Iḷanākamōṭu* (முற்றலாமை இளநாகமோடு), etc.

Devaram, A Hymn from, Balasubramania Mudaliar, N., S.D. II (1899) 10, 224-225

Ten stanzas of *Appar Tēvāram* are translated.

Devaram, A Hymn from, Balasubramania Mudaliar, N., S.D. IV (1900) 2, 33-34

Ten stanzas of *Pāvanācattirukkuṟuntokai* (பாவநாசத் திருக் குறுந்தொகை) (Death of Sin) are versified. Footnotes are provided in elucidation.

German contribution to Tamil Studies, Lehmann, Arno, T.C. IX (1961) 2, 109-116

Useful in cataloguing almost all the German translations of Tamil Works.

Irupa - Iru - Pahtu, Nallaswami Pillai, J. M., S.D. XIII (1912) 5, 199-202; XIII (1913) 8, 370-373; 9, 397-399; 10, 439-450

Translation of *Irupā Irupahtu* (இருபா இருபஃது) a treatise on the Trinity of *Caiva Cittāntam.*

Kabilar Akaval, Pope, G.U., S.D. I (1898) 12, 281–285

The whole of this poem is translated in verse form.

Kabilar and his friend Velpari, Pope, G.U., S.D. I (1898) 12, 281-285

Some of Kapilar's songs from *Puṟanāṉūṟu* and the whole of *Kapilar Akaval* are translated in verse form.

Kabilar, The sangam poet, A study of, Jesudasan, C., T. C. III (1954) 1, 18–35

Some of Kapilar's poems are translated in the course of the discussion.

Kalithokai, Virabadra Mudaliar, T., S.D. III (1900) 8, 186–188

Translation in prose of one *Marutakkali* (92), *Puṉavaḷar pūṅkoṭi yaṉṉāy* (புனவளர் பூங்கொடியன்னாய்).

Kalithokai, Virabadra Mudaliar, T., S.D. VII (1906) 3, 100–103

First stanza of a *Kuṟiñcikkali*, *Kayamalar uṇkaṇāy* (கயமலர் உண்கணாய்) is translated in prose with descriptive notes on prosody, the colophon and the propriety of the speaker.

Kaliththokai, Balasubramania Mudaliar, N., S. D. V (1902) 8, 121–122

Kuṟiñcikkali 29, *Tiruntiḻāy kēḷāy* (திருந்திழாய் கேளாய்) is translated with explanation of the colophon.

Kaliththokai, Balasubramania Mudaliar, N., S. D. V (1902) 8, 129

Kali No. 60 *Cuṇaṅkaṇi vaṉamulai* (சுணங்கணி வனமுலை) is translated into dilaogue form.

Kalitokai (Camoes from Tamil Literature), Nallaswami Pillai, J.M. S.D. II (1898) 2, 41-42

Two poems are versified. (Nos. 7 & 8)

1. *Vēṉiluḻanta vaṟituyaṅkōy kaḷiṟu* (வேனிலுழந்த வறிதுயங்கோய் களிறு)
2. *Naṭuvikantorīi Nayaṉillāṉ* (நடுவிகந்தொரீஇ நயனில்லான்.)

Kalitokai (Camoes from Tamil Literature), Nallaswami Pillai, J.M., S.D. II (1898) 3, 67–68

Translation of 2 Kali songs (Nos. 10 & 11).

1. *Variyavaniḷamaipōl vāṭiya* (வறியவனிளமைபோல் வாடிய)
2. *Aritāya varaṉeyti* (அரிதாய வறனெய்தி)

Kalitokai, Nallaswami Pillai, J.M , S.D. VII (1906) 3, 103–104

Kali No. 14, *Aṇaimaruḷ iṉtuyil* (அணைமருள் இன்துயில்) is translated in verse and prose forms.

Kalitokai, Nallaswami Pillai, J.M , S.D. VII (1906) 4, 141–142

One *Marutakkali* (94) *Eṉṉōṟṟaṉai kollō* (என்னோற்றனை கொல்லோ) is translated into dialogue form.

Kalitokai, Nallaswami Pillai, J.M., S D. VIII (1907) 1, 17–19
Two Neytal Kali songs (Nos, 119 & 120) are translated.

1. *Akaṉñālam Viḷakkum* (அகன்ஞாலம் விளக்கும்.)
2. *Aruḷ tīrnta kāṭci* (அருள் தீர்ந்த காட்சி)

Kalitokai, Nallaswami Pillai, J.M., S.D. XIV (1913) 3, 97–98

The invocatory song is versified and a lengthy note describing the song is appended.

Kamba Ramayanam, Hiranya vadai padalam or The slaying of Hiranya, Shanmuga Mudaliar, V., T.C. VI (1957) 2, 139–152

Some 60 stanzas from this Padalam are rendered into English verse form, sparsely punctuated by prose paraphrase. Translation reads fluent; matter has been faithfully communicated. At times original rhythm is quite alive in the translation.

Kannan Pattu–translation from Bharathi, Sundaram, P.S., T.C. VII (1958) 4, 350–354

Seven stanzas from *Kaṇṇaṉ pāṭṭu* are translated into English metrical verse.

Karl Graul, the 19th C. Dravidologist, Lehmann, Arno, T.C. XI (1964) 3, 209-225

Contains some names of the works translated into German language by Karl Graul. It is a tribute paid to him for his contributions to Dravidology.

Kodikkavi, Editor, S.D. XIV (1913) 4, 145-147

Four stanzas of the work *Koṭikkavi* are versified with notes.

Kokila Gitaya (Bharathi in Sinhalese), Hewawasam, P.B.J., T.C. VIII (1959) 2, 81-83

Ten stanzas from *Kuyil Pāṭṭu* are translated in Sinhalese verse identical to the Tamil metre. Transliteration in English of the Sinhalese version is also provided.

Kovalan, The story of–Ceylon Tamil version, Neville Hugh, T.C. X (1963) 2, 72–84

Rendered into English prose, better had it been given along with Tamil version. It differs in many important respects from the generally known Tamil version of the story. The essay ends with a note to continue, but not found in Tamil Culture upto 1966.

Koyil Nanmani Malai, Balasubramania Mudaliar, N., S.D. II (1899) 11, 250–251

A portion of *Kōyil Nāṉmaṇimālai* by *Paṭṭiṉattār* is translated.

Kural, A chapter from the, Editor, S.D. V (1901) 1 & 2, 9–14

Translation of the chapter *Meyyuṇartal.* Pope's phrases are used, but in addition, *Parimēlaḻakar's* commentary and some running notes are also given straight and in translation. It is biased towards Advaita Siddhanta (vide Literary Criticism)

Kurinchipattu – A Highland Idyll, Editor, S.D. I (1897) 1, 16–19; 3, 67-69

Introductory; explains the prosodical system of *Akaval,* and the concept of *Tiṇai, Tuṟai* and *Akapporuḷ*.

Manika Vachakar's Morning Hymn, Pope, G.U., S.D. I (1897) 1, 11–12

Ten stanzas of *Tiruvempāvai* are translated with footnotes in metrical verse.

Manimekalai, Anavaratavinayakam Pillai, S., S.D. X (1909) 3, 75–82

Prose rendering of the philosophical arguments of the canto XXVII.

Manimekalai, Pope, G U., S.D. XI (1911) 7, 306-313; 8, 343-350; 9, 385-395; 10, 438-451; 11, 481-489; 12, 529-541; XII (1911) 1, 11-13

Prose summary of the entire work. (Chapters 27 & 28 are missing). It seems that Pope wrote this summary on the basis of Dr. U.V.S. Aiyar's synopsis of the chapters prefixed to his earlier editions, rather than on that of the text.

Mariadas Pillai, A note on, Bissoondoyal, B., T.C. XII (1966) 4, 315–318

Mr. Pillai translated Bakavatam into French. The essay informs that one Ariel and one Louis Jacolliot have translated the Kural into French in part.

Mother of Karaikal, Nallaswami Pillai, J.M., S.D. XIII (1912) 4, 151-160.

Mother of Karaikkal's history is presented, built up almost in virtue of her works and with a reference to *Periya-purāṇam*. Some of her stanzas are also translated

Mullaippattu, A study, Kandaswamy Mudaliar, V., T.C., IV (1955) 3, 258–262

This is not a study; some 44 (24-67) lines of the Idyll have been translated in English verse of hexameters. Added to is some prose paraphrase.

Nalatiyar (The Poets of the Tamil Lands), Pope, G.U., S.D. II (1898) 6, 140–142 : 7, 166–168

Nālaṭiyār and other works of the anthology called *Patiṉeṉ-kīḻkkaṇakku* are introduced with translations interspersed.

Nalatiyar (The Poets of the Tamil Lands), Pope, G.U., S.D. II (1899) 8, 190–191

Concluding summary to the above. His warm appreciation of the work is manifest throughout the introduction.

Nammalvar's Tiru-Virutham, Govindacharya Svamin, S.D. XI (1910) 1, 34–35; 2, 81–86; 3, 119–125; 4, 161–170; 5, 231–235; XI (1911) 7, 295-298; 8, 351-358; 10, 471-480; 12, 564–569; XII (1911) 1, 22–30; 2, 72–78; 6, 265–273; XII (1911) 11, 467–475; 12, 534–539; XIII (1912) 3, 133–141; 6, 282–285; XIII (1913) 8, 364–369; 9, 428–430; 11, 493-497; 12, 560-563; XIV (1913) 2, 69–76; 3, 122–129; 5, 230–233

Translated with elaborate commentary.

Though the style of the translation is terse, the matter has been faithfully represented. Vaishnavite terms are well explained. Very useful for deep and exhaustive study of Nammalvar's Tiruviruttam.

Narrinai, Poems from, Realms of love, Natesan, S., T.C. VIII (1959) 4, 350–355

Six poems from *Naṟṟiṇai* (Nos. 9, 153, 154, 156, 166 and 201) are translated into English metrical verse.

Patinenkilkanakku (The Poets of the Tamil Lands), Pope, G.U., S.D. II (1898) 6, 140–142; 7, 166-168

Nālaṭiyār and other works of the anthology of 18 works are introduced with translations interspersed.

Pathinenkilkanakku (The Poets of the Tamil Lands), Pope, G.U., S.D. II (1899) 8, 190–191

Concluding summary to the above. His warm appreciation of the works is manifest throughout the introduction.

Purananuru, Nallaswami Pillai, J.M. S.D. VII (1906) 7, 244–245

Lyric 278 is translated into English prose form and 279 into verse form.

Purananuru, P.A., S.D. I (1898) 11, 251-252

A lyric from *Puṟanāṉūṟu* (2) *Maṇṭiṇinta nilaṉum* (மண் டிணிந்த நிலனும்) is translated and also compared with an Ode by Horace and a parallel piece from the Iliad (IV, 422)

Purananuru, Pope, G.U., S D. II (1898) 1, 17

Puṟanāṉūṟu 152 and 204 are translated and explained; *Ōri* is described.

Purananuru, Pope, G.U., S.D. III (1899) 6, 116-118

Translations of six lyrics (Nos. 159, 162, 163, 205, 208 and 238) in verse with commentary.

Purananuru, Pope, G.U., S.D. III (1900) 8, 166

Stanzas connected with or sung by Kapilar are translated in part and in full, the numbers being 121, 124 and 158 of *Puṟanāṉūṟu*.

Purananuru, Pope, G.U., S.D. IV (1900) 6, 133-134

Three more lyrics from *Puṟanāṉūṟu* (Nos. 152, 153, 204) regarding Ori are versified.

Purananuru, Pope, G.U., S.D. VII (1906) 1, 1-2

The lyric *Yātumūrē yāvaruṅkēḷir* (யாதுமூரே யாவருங் கேளிர்) is translated.

Purananuru, Pope, G.U., S.D. VII (1906) 1, 39

The lyric No. 35 is translated.

Purananuru, Pope, G.U., S.D. VII (1907) 10, 304

The lyric No. 182, *Uṇṭālamma* (உண்டாலம்ம) is versified

Purananuru, Pope, G.U., S.D., XII (1911) 1, 1-4; 2, 53-54; 3, 97-99; 5, 193-194; 6, 249-251

XII (1912) 7, 289-292; 9, 353-355; 10, 417-418; 11, 457-462; 12, 531-533;

XIII (1912) 3, 125–128; 5, 203–205;

XIII (1913) 7, 321-324;

XIV (1913) 2, 77–78; 3, 134–138; 5, 234

Continued series of translation of *Puranāṉūṟu* lyrics in rhymed metrical verse. Pope selects some subjects, collects songs on them and translates them in a group.

Purananuru, Sesha Aiyer, K.G., T.A., I (1907) 1, 51–53

Puranāṉūṟu No. 2 is versified in English preceded by an introductory note, which fixes the date of Mahabaratham as 1176 B. C.

Purananuru, The 400 lyrics, Sesha Aiyer, K.G., T.A. I (1911) 8, 51–57

Five elegiac lyrics from *Puranāṉūṟu* (Nos. 242, 243, 245, 246 & 255) are rendered into English verse in iambic tetrameter with alternate rhyme. Translation is free; so free that besides being roughly double in length it is interpretative in character. It is not as terse and laconic as that of G.U. Pope's, but flows smooth with perspicuity.

Purapporul Venba Malai, Pope, G.U., S.D. II (1899) 10, 227–229; 11, 256-260; 12, 273–276

Translated into English verse form with notes and commentary. His deep study of *Puranāṉūṟu* is revealed when he quotes parallel passages from that work.

Purapporul Venba Malai, Pope, G.U., S.D. III (1899) 1, 9–12; 2, 33–34

Padalams III, X, XI & XII are translated into English verse form with commentary.

Purapporul Venba Malai, A Summarised Account of, Pope, G.U., T.A. I (1910) 6, 1-44. (A reprint from Asiatic Qly & S.D.),

Pope translates 'the more important verses' and summarises the rest. He also quotes in translation parallel passages

wherever it is necessary from *Puṟanāṉūṟu, Nālaṭiyār*, etc. His audience is the European in general and the English in particular. He is not frugal in his appreciation of this work which in his opinion is more "ancient than the *Kuṟaḷ*, and suggested many of its couplets".

Saiva Samaya Neri, Nallaswami Pillai, J.M., S.D. VI (1902) 2 & 3, 25-27; 6 & 7, 85-88

Free translation of this work by *Maṟaiñāṉa Campantar*. Translation is incomplete.

Sangam Verses, Nallaswami Pillai, J.M., S.D. XIII (1912) 3, 109-111

Translation of 2 songs of *Pālaikkali* not included in the edition now generally used. These were, the translator remarks, received from a member of the family of the famous *Tirikūṭarācappakkavirāyar*.

Short Lay of Minstrels, Kandaswamy Mudaliar, V., T.C. V (1956) 1, 78-91

The title (in part) needs re-examination. Translation of the Idyll, *Ciṟupāṇāṟṟūppaṭai* (சிறுபாணாற்றுப்படை) in English is free and faithful.

Sivagnana Siddhiar, Anavaratavinayakam Pillai, S., S.D. IV (1900) 1, 6

Translation of Advaita Lakshna.

Sivagnana Siddhiar, Nallaswami Pillai, J.M., S.D. I (1897) 1, 2-5.

In this introductory article the terminology of Saiva Siddhanta like Perception, Prathiatcha, Paksham, etc., is clearly explained.

2, 27-28

Each stanza of the Lokayitha section is rendered into English prose.

3, 52-55

Exposition of the tenets of Saivism to Lokayitha.

4, 77–80 ; 5, 102–106

Section of Buddhistic arguments is paraphrased in English.

6, 125-126

Refutation of the Buddha.

7, 150–152

Madmika Buddha's statement.

I (1898) 8, 177–180 ; 9, 198–201; 11, 246–249 : 12, 270-272 ;

II (1898) 1, 7–9 ; 2, 33–35 ; 3, 55-56 ; 5, 104-106 ; 7, 151–152 ; (1899) 8, 176

Sivagnana Siddhiar, Nallaswami Pillai, J.M., S.D. III (1899) 1, 5-6; 2, 29–31; 3, 53–55; 5, 89-93; 6, 113-114; 7, 137–139; (1900); 8, 161–164; 10 & 11, 203–204; 12, 236-238; V (1901) 1 & 2, 1–5; 3, 39–41; 4, 57-62; 6 & 7, 109-110; (1902) 9 & 10, 162-164

Translation of 'Supaksham'. Tamil text is not given; vivid notes are provided.

Sivagnana Siddhiar, Nallaswami Pillai, J.M., S.D. IV (1900) 2, 30–32; 3, 53–56; 6, 77-80; 7, 153-154; IV (1901) 11, 237-240; 12, 279–280

The section 'Pasu Lakshna' is translated with vivid notes.

Song of Madurai, Kandaswamy Mudaliar, V., T.C. V (1956) 3, 285–288; 4, 345–356; VI (1957) 1, 56–70

Maturaikkāñci is translated into English verse form. True to the original, though corresponding cadence in the verse is not to be had.

Song World in Tamil, A glimpse, Chidambaranatha Mudaliar, T.K., T.C. II (1953) 2, 119-126

Appreciative paraphrase of some eight poems of different periods rendered into English prose and verse forms.

Street Songs, Tamil Philosophic, Balasubramania Mudaliar, N., S.D. V (1902) 8, 122-124

Some 14 stanzas are translated. The songs are held to be composed by a shepherd *Nārāyaṇak Kōṉār* by name on the heights of Mount *Potiyam.*

Tamil Contribution to World's Civilization, a short note on; an appeal, Zvelebil, Kamil, T.C., V (1956) 4, 295-297

Persuades Tamilians to allow the world, by means of translation, to sup with our immortal poets and to have a bath in the Sun of our Culture. But, however, the omission of *Tolkāppiyam* among the contributions listed is disappointingly striking.

Tamil Philosophic Street Songs, Balasubramania Mudaliar, N., S.D. V (1902) 8, 122-124

Some 14 stanzas are translated. The songs are held to be composed by a shepherd *Nārāyaṇak Kōṉār* by name on the heights of Mount *Potiyam.*

Tamil Poetry (old) translating, Some suggestions, Zvelebil, Kamil, T.C. V (1956) 3, 267-273

His method of translation is described and may be applicable to any sort of literary translation. (See Marr's under Literary criticism).

Tamil Poets, Gleanings from, Balasubramania Mudaliar, N., S.D. V (1902) 11, 177-180

Translations in verse from *Citampara mummaṇikkōvai* (சிதம்பர மும்மணிக்கோவை) and from *Kōyil Nāṉmaṇimālai* (கோயில் நான்மணிமாலை). Parallel quotations are provided from Horace, Amiel, Sadi's, Gulistan, Socrates, a Greek Poet, Pope, M. Arnold, Juvenal Marcus, Hurelius, Shelley, St. Ramalingar, Heine and Hermes Trismegistus.

Tamil, Pre-eminence of, Alkondavilli, G., S.D, IV (1900) 2, 34-35

Extract from Sambhu Rahasyam Chapter 267; verses 33-39 (Telugu). Translated into English verse; opines that Tamil

is traced to Rishi Agastya and hence virgin and needeth not apology; conversation between Siva and Parvati.

Tayumanavar, P.A., S.D. I (1897) 7, 145–160

30 stanzas from *Āṉantakkaḷippu* (ஆனந்தக்களிப்பு) are rendered into English prose with useful introduction.

I (1898) 8, 173–174

The Chapter *Akaval* is versified in English.

II (1898) 1, 9–10

Two songs are translated.

1. *Kontavil Malarccōlai'* (கொந்தவிழ் மலர்ச்சோலை)

2. *Vaṇṇam Aruveṉpaṉavumaṉṟi* (வண்ணம் அருவென்பனவு மன்றி)

II (1898) 3, 57–60

The song beginning with *Malaivaḷarkātali* (மலைவளர் காதலி) is translated in verse form.

Tayumanavar (Death Before Death), Subramaniam, R.S., S.D. VIII (1907) 1, 2–15

In course of his discussion on the state of 'Death before Death' the author has translated into English prose and also in verse, at times some seven stanzas from *Tāyumāṉavar*. He has also quoted translations of *Tiruvācakam* from Pope's with one exception on page 13 where Pope's, he opines, is not faithful to the original. It seems that Pope's translations of *Tiruvācakam* needs scrutinizing revision by some other native hand.

Tayumanavar, Tirumalaikolundu Pillai, S.A., S.D. IV (1901) 10, 216

Purports to show that unlike the hymns of Devaram and other adoratory verses, the poems of *Tāyumāṉavar* though panegyric in form are really didactic in nature.

Tayumanavar's Poems, Balasubramania Mudaliar, N., S. D. II (1899) 10, 222-223

Three stanzas of *Āṉantakkaḷippu* (ஆனந்தக்களிப்பு) are translated.

Tayumanavar's Poems, Shanmuga Mudaliar, R., S.D. I (1897) 1, 6-10

Some 18 stanzas (8-25) are translated of which 6 are into prose and 12 into metrical verse; a kind of Blank verse.

2, 29-34.

Eleven stanzas (26-36) are translated; terms like *Guru, Sariya, Kiriya,* etc., are explained, both in the body as well as in the footnotes.

3, 56-60.

10 stanzas (37-46) are translated.

4, 81-84.

8 stanzas (47-54) prose rendering with explanatory notes.

5, 107-108; 6, 126-128.

4 stanzas (55-58)

I (1898) 8, 174-177; 9, 202-204.

Āṉantamāṉa Param (ஆனந்தமான பரம்) is translated.

10, 222-223 ; 11, 249-250.

Cukavāri(சுகவாரி) is rendered into English.

12 272-276.

Eṅkum Niṟaikiṉṟa Poruḷ (எங்கும் நிறைகின்ற பொருள்) is translated.

II (1898) 1, 11-12; 2, 36; 4, 82-84; 5, 107-108; 6, 126-128 ; 7, 153-154;

II (1899) 8, 177; 12, 271–272.

So far (upto Volume II) 116 verses are translated with explanatory notes by this author.

Tayumanavar's Poems, Shanmuga Mudaliar, R., S.D. III (1899) 1, 7-8;

2, 31-33; 3, 57-58; 5, 94–95; 7, 139-141;

III (1900) 8, 165; 10&11, 201–202; 12, 238;

IV (1900) 7, 155.

Translation with Tamil original. Prose rendering with descriptive notes.

Tayumanavar, Translations from, Kanagaratnam, Donald, T.C. III (1954) 1, 46.

Verse translation of two songs.

1. Cukavāri - 3. (சுகவாரி)

2. Cittarkaṇam - 10. (சித்தர்கணம்)

Thayumanavar, St., Ramanathan, P., S D. V (1901) 4 & 5, 58

Kontaviḻ Malarccōlai (கொந்தவிழ் மலர்ச் சோலை) is translated into English. This translation is quoted by J. M. Nallaswami Pillai in the reference quoted above.

Tirumantiram (God and the World), Nallaswami Pillai, J M., S.D. II (1898) 2, 37–39

Some stanzas from *Tirumantiram* are translated and quoted in course of (in the course of, too) the essay.

3, 61–65

Continued translations form *Tirumantiram.*

III (1899) 3, 55-58

Some 12 stanzas are versified in English.

III (1899) 6, 114-116

Ten stanzas (1-10) from *Avaiyaṭakkam* (அவையடக்கம்) are translated.

VII (1906) 1, 18–24; 2, 51–55; 4, 131-132; 5, 161-164

Prose and verse translations.

IX (1909) 8, 169–170

X (1909) 2, 39–42; 3, 67–70; 4, 99–104; 5, 135–138; 6, 183-190

First *Tantra* Chapter X is translated.

XI (1910) 4, 145–148; 6, 241–244

XI (1911) 7, 289–294; 10, 433-437;

XIII (1913) 11, 487–492

Translations of the same in verse.

Tirumantra, Ramaswami Aiyar, S., S.D. I (1897) 1, 1–2

Ten stanzas of the First tantra are rendered into English prose.

2, 23-26

Nineteen stanzas under *irantārkkītal Araṅ ceyvāṉ tiṟam* (இரந்தார்க்கீதல் அறஞ்செய்வான் திறம்) are translated with descriptive notes.

S.D. I (1897) 4, 73-76

Propitiation of Vinayaka. Tries to establish that *Tiruvācakam* is only creative translation of Ganeshopanishat.

6, 121–125

I (1898) 8, 169-173

II (1898) 2, 31-32; 4, 80-81; 8, 177–179

Propitiation of Vinayaka is continued.

Tirumurukarruppatai (Ten Idylls), Nallaswami Pillai, J.M., XII (1912) 10, 407–416; 12, 522–526;

XIII (1912) 1, 14-16

Tirumurukāṟṟuppaṭai is versified in English blank verse lines; free versification. Elaborate notes are provided to allusions and to certain philosophical and religious terms.

Tiruppa, Some stanzas from, Nallaswami Pillai, J.M., S.D. V (1902) 11, 185-187

Some 6 stanzas from *Tiruppā* (by *Kumara Kuruparar*) are versified in English.

Tiruvacakam, P.A., S.D. I (1897) 3, 49-51

Ten stanzas of 'The House of God' or *Kōyil Tiruppatikam* are versified in English.

Tiruvachakam (The Pilgrim's Progress), P.A., S.D. I (1897) 5, 97-101

The whole chapter *Pōṟṟittiruvakaval* (போற்றித் திருவகவல்) is versified in English.

Tiru Viruthani, Nammalvar's, Govindacharya Svamin,

S.D. XI (1910) 1, 34-35; 2, 81-86; 3, 119-125; 4, 161-170; 5, 231-235

XI (1911) 7, 295-298; 8, 351-358; 10, 471-480; 12, 564-569

XII (1911) 1, 22-30; 2, 72-78; 6, 265-273

XII (1912) 11, 467-475: 12, 534-539

XIII (1912) 3, 133-141; 6, 282-285

XIII (1913) 8, 364-369; 9, 428-430; 11, 493-497; 12, 560-563

XIV (1913) 2, 69-76: 3, 122-129; 5, 230-233

Translated with elaborate commentary.

Though the style of the translation is terse, the matter has been faithfully represented. Vaishnavite terms are well explained. Very useful for deep and exhaustive study of Nammalvar's *Tiru Viruttam*.

Tiruvunthiar, Subramaniam, R.S., S.D XIII (1912) 6, 251-270 XIV (1913) 5, 193-207

Apart from versified translations of *Tiruvuntiyār* it provides elaborate notes to words, phrases and notions which need interpretations.

Tolkappiyam, Zvelebil, Kamil, JOTS (IITS) (1972) I, 43-60; (1972) 2, 13-29

First six chapters of *Tolkāppiyam*, (*Eḻuttatikāram*) are translated in verse form. Comments on the matter dealt with and footnotes for the chapters are provided at the end.

Unmai Vilakkam or Light of Truth, Nallaswami Pillai, J.M., S.D. V (1902) 11, 165-168

Prose version of all the 54 stanzas of *Uṇmaiviḷakkam*. (உண்மை விளக்கம்)

Vina Venba, Nallaswami Pillai, J.M., S.D. XIV (1913) 2, 49-55

Versified translation of this short piece of philosophical catechism. Notes are also provided.

Worship in Spirit of Truth, Ponnambalam Ramanathan, T.C. VII (1958) 1, 76

Translation of a song *Aṅkiṅkeṉātapaṭi* (அங்கிங்கெனாதபடி) by *Tāyumāṉavar*.

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